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The Churchman.

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The Churchman,
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Poetry.

ADVERTISEMENT OF A LOST DAY·

BY MRS. L. H. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise:
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng
In fashion's mazes wind,
Where thrilleth folly's song,
Leaving a sting behind;
Yet to my hand 'twas given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search in vain;
That gem of countless cost
Can ne'er be mine again:
I offer no reward,
For till these heart strings sever,
I know that heaven-intrusted gift
Is reft away forever.

But when the sea and land
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead;
And when of scathe and loss
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

From the English Churchman.

LETTER TO REV. GEO. STANLEY FABER

IN REPLY TO HIS SIXTH LETTER ON THE TRACTARIAN SECESSIONS TO POPERY.

BY CHRISTOPHER, LORD BISHOP OF BANGOR.

One does not usually expect much amusement in reading a controversy between two grave divines, respecting the interpretation of a passage in one of the Fathers of the Church. Yet we have more than once laughed outright while reading this pamphlet, which has been just put forth by the Bishop of Bangor. The quiet way in which the learned prelate shows up the blunders, and exposes the pompous ignorance of his antangonist, is quite irresistible.

Our readers, no doubt, have seen a caricature of "the Ruling Passion strong in Death," or perhaps, more properly "in old age;" in which an ancient brother of the angle is represented sitting in an easy chair, with his gouty foot on cushions and an angle rod in his hand, trying to hook some gudgeon which are swimming about in a large washing tub, brought into his chamber. Mr. Faber's controversial labours remind us not a little of this caricature; or, rather, as his diversion is not quite so innocent as that if the gouty fisherman, we would liken him to some old soldier, with the organ of destructiveness developed into a monomania, who should sit quietly in his arm chair, and fire away out of the window with an air-gun at the passengers.

Mr. Faber, it seems, avails himself of the pages of the "Churchman's Monthly Review" to shoot his paper pellets, and as there is little or no report, he often fires away, much to his own satisfaction, without the object of his combative propensity knowing what he is at.

The Bishop of Bangor tells us he was "startled" by receiving a book containing six of Mr. Faber's letters in which, to his surprise, he found that he had been the unconscious object of Mr. Faber's misslies.

In our last weeks number it will be seen that Mr. Gresley had a shot fired at him by this doughty controversialist, as far back as last September, without knowing it. On looking at the Magazine referred to, we perceive that, not content with firing one barrel at this gentleman, Mr. F. fired his second at Mr. Mc Neile. It matters not whether friend or foe, "Tros Tyriusve," to this determined controversialist—let him but have his shot and it is all one whom he shoots at. Two more antagonists, signing themselves respectively "Y. Z," and "A Country Curate," must be added to the list; so that, it seems that in September last this pugnacious old gentleman was engaged in controversy with no less than four antagonists; and that, independently of his controversy with he Bishop of Bangor, and a little skirmishing with the Editor of the Churchman's Review himself, who, in reference to an attack which Mr. Faber had made on Mr. M'Neile, says, "Mr. Faber has been recently suffering from indisposition, or we should have begged him to withdraw the painful expression, an expression which probably dropped from his pen during a moment of illness." To speak seriously, we cannot but think that Mr. Faber, at his time of life, might better employ his "moments (or rather hours) of sickness" than in writing the uncharitable, ill-tempered, and, withal, careless and trashy articles, which flow so copiously from his pen. He sadly wants some Gil Blas at his elbow to tell him that if he values his own reputation or his real interests, it is time for him to give up his pen for his Prayer Book.

The principal object of Bishop Bethel's pamphlet is to show that Mr. Faber has entirely mistaken a passage in St. Augustine, and has quoted, as the real opinion of that Father, what is neither more nor less than "the absurd conclusion following on his opponent's premises." The passage in question is from Augustinus de Baptismo contra Donatistas. lib. vi. c. 12:—

> "Necesse est enim ut unum de duobus concedatur. Aut illi qui faliciter sæculo renuntiant nascuntur de Spiritu, quamvis ad perniciem, non ad salutem; atque idem possunt et Hæretici. Aut si illud quod scriptum est, Sanctus enim Spiritus disciplinæ effugærit fictum,' etiam ad hoc valet, ut fallaciter sæculo renuntiantes non nascantur de Spiritu potest quis baptiszar aqua et non nasci de Spiritu: *et frustra Nemiscianus ait, 'Neque Spiritus sine aqua operari potest, neque aqua sine Spiritu.'* "

In his eagerness to catch at any passage which might seem to favor his own theory—namely, that the baptism of water and the baptism of the Spirit are not always simultaneous,—Mr. Faber has omitted the last words of this passage, and given in capital letters, as St. Augustine's own doctrine, what that father quotes as an acknowledged absurdity. Mr. Faber evidently suspects that he is wrong, though he will not acknowledge it, and proposes to withdraw the quotation objected to. All that follows, says Mr. Faber, will be that "the remaining six quotations equally and fully demonstrate what was St. Augustine's opinion." "No" says the Bishop, "you compel me to assert that something very different from what you have alleged follows; for, if a writer, when citing his authorities, shows by a palpable misconception of a passage which goes to the very root of the question which he has undertaken to discuss (and this, in your case, is far from being a singular instance of the misconception and misapplication of the passages which you quote,) that he has collected his materials in a hasty manner, seizing with eagerness on any passage which seemed, at first sight, to fall in with his theory, or that he has not made himself master of the language and opinions of the witnesses he brings forward, his readers cannot take his quotations on trust, and will have reason to doubt the soundness of his conclusions."—(p. 26-7)

Bishop Bethel well exposes, not only the error but the source of the error, into which Mr. Faber has fallen. "Instead of transporting (so to speak) yourself into the fourth and fifth centuries, and entering into the scope and meaning of this Father's writings, you appear to me to have transported Augustine into the nineteenth century, and to have compelled him to hold your opinion, and to speak your language."—(p. 29) This, in truth, is the usual way in which persons of Mr. Faber's school, who read them at all, are wont to treat the Fathers of the Church.

Mr. Faber is one of the few men of the Low Church School who make any pretensions to acquaintance with the works of the Fathers; and what the value of his learning is, Bishop Bethel's pamphlet very plainly shows.

For this is far from being the only passage in which Mr. Faber's blunders are exposed. He is in the habit, it seems, of beginning his quotations in the middle of sentences; and Bishop Bethel, quoting Mr. Arnold, points out another passage in which

> "Mr. Faber puts into the mouth of the same Father a theological opinion which that saint is actually charging upon the Donatists, as a monstrous absurdity."—p. 34.

Again, with regard to another passage,—

> "Mr. Faber has totally misapprehended the meaning of a passage which, I might almost venture to say, no other competent reader ever misunderstood, and has built upon it a strange, and, I believe, quite novel theory of a double baptism and a double ideality of regeneration."—p. 42.

Again, says the Bishop—

> "In reply to the overconfident tirade (of Mr. Faber) I am constrained to say that Mr. Faber's mind has been so thoroughly possessed with the infallible certainty of his own opinion on this question, that he has totally misconceived the language and opinion of the Fathers, whom he cites as his vouchers; and that the seventh quotation, or rather misquotation, from Chrysostom is, as it stands in Mr. Faber's book the only passage produced by him which gives any countenance to his doctrinal statement."—p. 40.

The reason of even this quotation appearing to favor Mr. Faber's views, being simply that he has quoted it in a sense the exact contradictory of that in which S. Chrysostom used it.

The Bishop concludes this most severe but at the same time most temperate criticism in these words—

> "I do not venture to offer any advice to so old a controversialist as Mr. Faber. But I would recommend to younger men, in the management of their controversies not to run over the writings of the Fathers merely with a view of procuring testimonies in favor of theories and opsnions, of the certainty of which they are already convinced; not to make extracts from their writings which appear at first sight to fall in with their own notions, "hand over head," without looking before or behind them, or acquainting themselves with the question those writers are discussing, or the line of argument which they are pursuing, and not to suppose that quotations made from their writings without regard to these considerations are sufficient indexes of their opinions and doctrines."

What renders the whole of this affair, if possible, more absurd is, that Mr. Faber's letter containing all these mistakes, have been collected into a volume, and published by the *Protestant Association!*

Besides thus exposing the mistakes of his opponent, Bishop Bethel collects the *real* opinion of Augustine on the subject in the following proposition, with which we will conclude our notice of his Lordship's able pamphlet:—

> "The doctrine of the CatholicC hurch on this question in Augustine's time, as expounded by him in his controversy with the Donatists, was as follows:—
>
> "That neither the validity nor the sanctity of baptism duly administered, is impaired by the unworthiness of the party baptizing, or of the party baptized.
>
> "That the validity and sanctity of baptism depend on the presence of the spirit in the ordinance; and that neither the Spirit can operate without the water, nor the water without the Spirit:
>
> "That since the baptism of unworthy recipients is, as is allowed on all hands, valid, they are not baptized with water only. but with the Spirit, or, in other words, are regenerate;
>
> "That such persons, nevertheless, do not partake of saving grace, but are born of the Spirit, not with a saving, but a pernicious effect. Vide 2 Cor. ii. 15, 16
>
> "That when such persons repent of their sins, or, in the case of heretics, are received into the communion of the Church, that saving grace which has been withholden, or, as Waterland expresses himself, suspended, begins to manifest and exert itself, and the Sacrament which had been hitherto of no profit to them, begins to operate to their advantage.
>
> "But this saving grace of Regeneration, whenever it might begin to manifest itself, was considered as connected with and dependent on baptism. They knew of no other new birth either before or after baptism, and repudiated the notion that a man might be born of water at one time and of the Spirit at another, or that he couldb be baptized with water, and not born f the Spirit."

From the English Churchman.

The papers announce the death of the well-known philanthropist, Joseph John Gurney—a man who had, we firmly believe, attained to as great a degree of practical goodness as we can conceive possible to one who deliberately and advisedly rejects, and denies the necessity and efficacy of, both those Sacraments instituted and enjoined by our Lord, for the supply of grace to the souls of men. The lives of such men as Mr. Gurney and his sister (Mrs. Fry) suggest to thoughtful members of the Church two important considerations—

1. That, if individuals to whom the specially ordained channels of Divine Grace were closed, were willing to do so much for the poor and afflicted, what ought not the Baptized Faithful to do, who are constantly "renewing their strength?"

2. Churchmen must not—dare not—allow the "good report" of such persons to keep out of view the spiritual leprosy which they who are Unbaptized and Unfed must carry about them.

With this last thought pressing upon us, it was with the most painful astonishment that we came to the following concluding paragraph of a memoir of Mr. Gurney, in the *Norfolk Chronicle*:—

> "We hear, that the Lord Bishop has expressed a wish that two funeral anthems, and the Dead March from 'Saul,' *should be performed at the Cathedral on Sunday, as a tribute to the truly Christian character of the deceased.*"

We sincerely hope—for the sake of Dr. Stanley's character as a Bishop, and for the sake of the English Church—that no such unwarrantable and unfaithful proceeding as this was even contemplated, much less put into practice. With the utmost admiration which, as Churchmen, we dare feel towards the deceased, we solemnly protest against any such profanation as would manifestly be involved in employing any part of the worship of the Church as a tribute to one who practically despised both the Sacraments of the Church. Shall the Church sing "funeral anthems" in honor of one over whom her Ministers dare not read her Office of Burial? We confidently rely upon an entire and unequivocal contradiction of this report.

The confidence which we last week expressed in the discretion of Dr. Stanley, Bishop of Norwich, was, it appears, misplaced. His Lordship had not only allowed anthems to be sung, and "dead marches" to be played in Norwich Cathedral, in honor of Mr. Gurney, the worthy Quaker, but he actually preached a "funeral seamon" on the occasion! That is, a Bishop of the Church, from the cathedral pulpit, eulogized the Christian character of a man who had deliberately rejected both of those Sacraments which the Church declares to be "generally necessary to salvation." The Church refuses her Burial Office to such an one, and as Dr. Stanley could not "come to bury him," he came "to praise him." On the newspaper report of the sermon we shall not venture to offer a criticism.

Such a case as this shews how necessary it is that any "Church Discipline Bill" should be applicable to the higher as well as the lower order of the Clergy.

Communications.

For the Churchman.

THE WRONG VERDICT.

Dear Sir—I much regret that my distance from New York prevents my obtaining your paper immediately upon its issue; and thus causes my present communication to be in the like circumstance with one previously published, late and behind time.

I saw in your paper of Feb. 6th, a communication from "Catholicus," purporting to be a "Trial of Mesmerism," which, as it was headed No. 1, I conclude will have succeeding stages; yet inasmuch as that stage, No. 1, had obtained the sweeping verdict, "possible only by a supernatural power," which closed the communication, I cannot resist the desire to point out the poor evidence on which it stands.

As there is nothing like regularity in the piece, and order or system being entirely wanting, the various *arguments* and the evidence being adduced just as it chanced, I have been obliged for myself to make out that which was needed, so that *I* might not be thought guilty of confusion in only following the same. I think, however, that "Catholicus" himself will admit that I have not misrepresented him in giving the following as the several steps, or counts of the indictment, and ground of the verdict.

1. Mesmerism, in its claims as a natural agent, cannot be true—"for it would be wonderful, indeed, that mankind should remain ignorant of this wonderful faculty of our nature for near 6000 years, &c."

2. Revelation is utterly silent upon the subject of such a power.

3. Revelation contradicts it, and man is its constant theme, as possessing *five* senses—and no hint of another.

4. The disagreement of its explainers, as to the means of outward sensation.

5. God having made the eye to see with, and the ear to hear with, and light and air for the media of hearing and sight, it follows we cannot see without the veracious eyes God honestly made for us to see with, nor hear, &c.

I believe these are, in short, all the plain grounds of evidence in the trial; and then follow some *arguments* upon supposed premises, which I will notice when we come to the place.

1. Mesmerism, in its claim as a natural agent, cannot be true, "for it would be wonderful indeed if mankind should be ignorant of such a wonderful faculty of our nature for near 6000 years."

I will not stop to show the absurdity of this as an argument, and to prove that, according to this reasoning, we must know every thing prior to birth, or disbelieve it entirely; but, to be as short as possible, apply it to an analogous case.

Is it not a pity that "Catholicus" did not exist somewhere about 1590 or 1600, to urge these strong arguments against Harvey's wonderful discoveries concerning circulation of the blood, and motion of the heart, and so have shown that it was utterly impossible such an organic law *could* exist—as it "would be *so* wonderful that it was never before discovered by the learned"—nor the ignorant—"who are as curious of such things as the learned." Circulation must be untrue.

2. *Revelation is utterly silent upon the subject of such a power.*

I was not aware before, Mr. Editor, that *Revelation* was called upon to give us the ground of our physical belief, or that it was in any way a guide or director to the phenomena of the body, or the wonders of the natural world. I always thought that Revelation was the guide to the heart and soul—the searcher of the wonders of God's love and the marvels of a *spiritual* relation. I knew indeed that the Bible bade us search out *His* works and adore, but thought that by this was meant that they were more than Scripture alone declared; and I did not know that I believed I had five senses only because I found it in the Bible alluded to; nor that if so be I had found nothing in it compared to smelling, I must think flowers devilish—am I indeed mistaken?

3. "*Revelation contradicts it, man being its constant theme as possessing five senses—and no hint of any other.*"

Here is the stronger blow, which, if the first knock us not off our high perch, will undoubtedly do so. Well, admitting that Scripture speaks but of five senses, (which I think is giving up something,) does it follow that there are no more. I never knew that a positive assertion could prove a negative; or that because I am told positively there are a certain five things existant, that for that cause there are no more?

I (simple soul) believed what my parents told me when I was a child, and what I found in big books when I grew up—that the Bible was written in adaptation to man's understanding, and related things according to the general popular belief at the existing period. But from henceforward I will utterly give up Copernicus, poor man, and his system, for I know Revelation says that the sun goes round the earth*—and in a great many places speaks of its running to and fro, and going out of its chamber. Poor Copernicus, and that singular death of his no doubt was a judgment!

4. "*The disagreement of its explainers, as to the outward means of sensation.*"

A good argument this—and *holds out* well. People (generally speaking) believe in Electricity, in Galvanism—aye, aye, even in Magnetism itself when put in cold iron, but how wrong thus to do! For "Catholicus" and I can remember well the differences between Franklinism and anti-Franklinism, which we have read concerning Electricity—how that one side asserted the positive and negative theories—i. e. that the power of the Leyden phial consisted in the overcharging the interior with that fluid which pervades all in a state of rest—and as that part gained, the exterior lost; and thus the phial became interior plus, exterior minus; and that the muscular contraction produced by its discharge was the rushing of the accumulated fluid to supply the wanting—how the other side strongly contended for two separate and diverse fluids, the intreous and the resinous, resisting and contending with each other, and the shock was their struggle. Here we find in these contending theories plain proof that Electricity is no true natural agent—if there is any thing in it, it is superhuman, supernatural, and we must cry with the poor negro, who unknowingly brought his hand in contact with a Leyden jar, "Ow, ow, de debbel in de bottle—I seed him fire tail."

But let me be serious, for I come to a holy ground. A name in the next argument meets my eye, which even in disputation should be touched with sacred reverence.

5. "*God having made the eye to see with, and the ear to hear with, and light and air for the media of hearing and sight, it follows we cannot see without the veracious eyes God honestly made for us to see with, nor hear, &c.*"

I know not how exactly "this follows" from what "Catholicus" has said, nor do I exactly see the force of the above as an argument—any way, however, if it be true, and if it *do* follow on paper that we cannot hear without the veracious mode of hearing we *generally* use; yet I must say nature and experiment contradict "Catholicus" and his theory flatly, for any physiologist will tell him that hearing *can* be accomplished without the veracious ears—that is, without the actual intrusion of the air upon the tympanum, or the skin membrane covering it, which is the usual (i. e. veracious) way of hearing.

Hearing is accomplished by contact in another part with a sonorasing body, while the orifice leading to the tympanum may be tightly stopped, and all vibrating air excluded. Will "Catholicus" prove it? Let him place an iron rod upon a kettle suspended over the fire, and in a slight state of ebullition—or to use popular phraseology, "singing." Let him, previously closing his aperture of his ear with cotton, and any bandage so as to render himself deaf to the loudest call—then apply the rod to the top of his forehead, and he will *hear* the singing of the kettle as plainly and as distinctly as if it were accomplished by the air upon the tympanum. Here there is then a direct proof to the contrary of his assertion, and will he say this is supernatural—of the devil?

I come now to the mixed up argument in the last part of the piece.

The first is—"How do they know that the mind of the mesmeric patient perceives any thing in this state? If the patient cannot feel fire applied to his flesh, or the removal of two or three teeth, with portions of the jaw with them, is it not worse than folly to believe that he can at the same time hear and rationally answer questions put to him?"

Is "Catholicus" aware that there is a gas in daily use, (recently discovered to be sure,) prepared from various mixtures of azotic hydrogenic and oxgenated gases, which renders the human frame totally and wholly insensible to pain? That this very thing, the extraction of many teeth, and even splinters of the jaw with them, has been performed in utter insensibility by the patient—yet, more wonderful than mesmeric facts, all the while he is perfectly aware of what is going forward, and the operation proceeding!—a conscious unconsciousness. Is it folly to believe this too?

The next argument is exactly the same, and the case just adduced answers it also. The impossibility of believing a woman could hear a whistle who could not hear a gun fire, is a fact as difficult to believe as the former, and no more. Indeed, the way "Catholicus" introduces his paragraph, suggesting that it is the devil who officiates for the sleeping person is absurd—"Every one knows, by an infallible self-consciousness." Every body knows by an infallible self-knowledge! great reason, to know 'cause he knows—well, suppose he does? What? That man has no power to separate the soul and the body in whole or in part, and reunite them. This I deny. A partial separation of the soul from the body in some states of sleep *I* know by infallible self-consciousness, and the disengagement of the grosser senses opium brings, and the higher exaltation prayer confers. The shaking off the grosser shackles need not cause us to wonder at Mesmerism—or because that the person under its influence appears like another person sustaining elegant and refined and learned conversations, which at other times he could not do—suppose the devil in him doing this—for has "Catholicus" ever seen a somnambulist—I mean one whom we call "sleep-walkers?" These will sometimes speak languages, of which when awake they are utterly unconscious—climb dangerous places, which when awake would fill them with dread—and play games which, awake, they could not accomplish? Is this the devil in them too?

Now for the strongest and most cogent last argument. "Why use the term natural?—if Mesmerism is a human faculty—the mesmeric state is as strictly natural as being asleep or broad awake." True, and no one will deny that; and does not "Catholicus" know that this mode of speech is entirely in accommodation to common parlance?—and we only mean by saying natural state, the more usual, the more common manner. "The converse of natural is supernatural," saith he again, and soon winds up with, "Therefore Mesmerism is supernatural." Is this true? Do we never hear of an unnatural appetite? Do we a mean supernatural one? Of an unnatural son—do we mean supernatural one? Of an unnatural growth—do we mean supernatural? Of, in fever, an unnatural heat—do we mean a supernatural one?

I have done with "Catholicus's" feeble arguments; and ere I leave him, let me address him a few words—let me beg him to give up the endeavor to attribute and make over to the devil all that passes in a good degree his comprehension, and strive rather to look for God's hand, a loving parent's work in all the wonders of creation—in the vast, the marvellous number of unfathomable mysteries that have already been discovered, see cause to believe that we are not yet arrived at the end. Let him see that there is enough of Satan in the heart—enough of his power there not to wish or make out more his than need so be—not to make over to him the guidance of the affairs of earth. And most seriously do I reiterate what I said the last time since I conferred with him, that he may well be cautious with his views lest he follow in the train of those first separatists from the Church—the first and earliest sinners against her Catholic doctrine—*πιστευομεν εις ἑνα Θεον Πατερα, παντοχρατορα, παντων ὁρατων τε και αορατων ποιητην, and who acknowledge Him not in all His works. Beware, indeed, lest the vengeance pronounced against those who blasphemed the Holy Ghost—become theirs who measure the works of God by attributing them to the devil.

U. U.

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* Joshua x. 12, 13.

* Symbolum Fidei Nicœnum. Ex Concil. Gen. 325.

For the Churchman.

THE MODERN PHARISEES.

Mr. Editor,—The question, Whether the *ancient* Pharisees were conscious of their true position in the eye of Christ? in other words, Did the Pharisees know that they were pharisaical? might suggest valuable reflections to the minds of those modern religionists who now enjoy, in their own estimation, a *monopoly* of all the piety extant in the world. There appears to be equal reason to allow those ancient and these modern Pharisees all the credit of a *fanatical sincerity*. They thought, and these think, that they are "doing God service." No man can doubt the *sincerity* of that Pharisee Saul, who afterwards declared before King Agrippa, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

It is customary with the modern Sanhedrim, whose members are abundant in the writer's region, and are not altogether unknown in these States at large, quietly to "*get religion*" all to themselves, and to deny it entirely to those who have not taken the infection from them and in accordance with their new fangled ways. Sometimes they much resemble their sanctimonious prototype, who "went up into the temple to pray," but forgetting his business, turned his prayers into a thanksgiving for his own virtues and superior piety, "I thank thee that I am not as this publican." It becomes us humbly to confess that we have not much piety, that we are, indeed, but "miserable sinners," and that "we have erred and strayed from His ways like lost sheep;" but it is some consolation to remember, that while we are, in fact, but little, if in any thing, better than the publican, yet the Master declares "I tell you, this man went down to his house justified rather than the other," and that the holy city was so much scandalized by His conduct in leaving the Pharisees, embalmed in the superior odor of their sanctity, for the company of them who were "little better than the wicked," that He was openly accused of being "the friend of publicans and sinners." We humbly hope that the reproach and the friendship may also, in our case, be found together.

But we must remember that there was only One in the temple whose Eye could take in the true dimensions of the widow's charity, while mortals looked at "the rich men casting their gifts into the treasury;" and that all Jerusalem was occupied with the rigid sanctity of the Pharsees, while the eye of the carpenter's son alone beamed its Divine approval upon the publican's piety. There is the same danger now that men will loudly approve, as religious, that which God condemns as loathsome; and that the evil *deeds* of our modern Pharisees may be forgotten by those who are listening to the empty sound of their pious *words*.

These reflections have been chiefly suggested by a view of the sad state into which, as a religious people, we seem to be lapsing with frightful rapidity, and some warning voice, be it ever so feeble, ought to be raised against the hideous corruption. Let us therefore not be startled when the disease is laid bare by a knife, that may seem to be ruthless, but which, in the hands of the truly tender surgeon, unwillingly wounds and *that* only because it hopes to cure. Multitudes, in this land, are now so weary of the imposture which has been practised upon them by a religion of mere empty and idle words, that they hardly believe in the divine origin of Christianity herself. They have been taken in so often by the counterfeit, that they are afraid of burning their fingers with the true coin.

In illustration of these views we will now "a sound, unvarnished, tale deliver," of facts, some of which are scarcely two weeks old.

In a certain village an effort to establish a Free Church had been in progress some two years. The endeavor was made in that simple, earnest, straight-forward, open manner which is the fitting garb of truth. Not the least show of compromise with any known error was thought of for a moment. Expediency, the village watch-word, was thrown to the winds, and a fearless Christian honesty was chosen pilot of the ship. The effort, of course, was soon "in perils by the heathen, and in perils among false brethren." All kinds of outlandish names and epithets were freely bestowed upon the clergyman and his friends, who trusted they were making a true Catholic endeavor for the glory of God, for the salvation of their own souls, and that they were feeding with the bread of life the crowds, some of whom had been as sheep without a shepherd; for they gathered in chiefly those who were almost strangers in any place of public worship. Puseyite, Romanist. Popish, abominable, &c., &c., were the tenderest epithets by which the little band were assailed, Everybody predicted that it must fail; that such plain preaching of such unpopular truths must be fatal to the cause;

> "When lo! a wonder came to light," &c.

The cause went on conquering and to conquer; undiminished crowds flocked to the standard of truth; it was discovered to every one's surprise, friends and all, that the people really had a hankering after the plain truth, which had become a great rarity and pure novelty; sectarians began to come home; the indifferent became earnest; unbelievers and sceptics came to listen and confessed that they learned; "fools who came to scoff remained to pray;" nearly three thousand dollars were subscribed to build a Free Church in a manufacturing village where hundreds, especially of the young, are almost homeless; and as soon as the clergyman heard of Mr. Upjohn's "*intolerance*" in taking his own business into his own hands, he resolved to ask *him* and nobody else for *the gift* of a plan; numbers offered themselves and their children, and entered the Church of Christ by the door of baptism; and only last Sunday beheld "a jailer and his household," i. e. a father, mother, and four children so enter together. As the success grew, so of course increased the opposition; and the clergyman acquired the infallible rule of measuring the prosperity by the amount of the outcry.

At length a young man was observed to be more and more attentive, and more diligent in his daily duties. Soon he had purchased a prayer book, which he often had in his hand. Soon, but not a week since, the clergyman's attention was directed to him. They met; and he informed the clergyman that two preachers had called on him, and one of them advised him to "Beware of false prophets." "Do so," replied the clergyman, "that was good advice; beware of them." This was nearly all that the minister said directly to him, or of him. What was his surprise, when, on the next day in a neighboring city, at a social gathering, where he met three preachers, a congregational "deacon" gravely sat down and informed him that the young man who had attended the services of the Church for a year, less or more, had gone *once* to a sectarian meeting on — Plain, and had there, at once, obtained "serious impressions." He unconsciously, quietly, and pharisaically assumed that the Church and her services were nothing, and that all the young man's seriousness or "convictions" had arisen from that one hour, spent in that meeting house on that desolate and melancholy plain. A gentleman quietly observed, when the circumstance was afterwards mentioned, "that is no wonder, the sight of that plain would make any man feel serious." But the "deacon" went on to inform the clergyman that he understood that he (the clergyman) had then seen the young man and had told him it was all excitement, that his fears were imaginary, that it was all nonsense, and all he had to do was to be baptized, read his prayer book, and be safe; that the clergyman had baptized him, and he had lost both his fears and his religion. The same story, in substance, was given to the clergyman in a day or two, in the heart of his own parish, and pious hands were lifted up in lamentation over "the ruin of souls by one called a Christian minister," and "how cruel to this young man's soul," &c., &c. His own people seriously asked the clergyman how it was possible; for they have never doubted the story, having it direct from one of the two congregational preachers and his family. It is hardly necessary to add that the clergyman pronounced the whole, and every part and parcel of the story, to be a mere fabrication, and as he thought that of *five hundred* such falsehoods, it might be well to depart from his usual rule by exposing *one*, as a sample of the rest, he took his senior warden and waited on the young man, who at once declared the whole story to be untrue in every particular, and without a shadow of genuineness. He then sent the young man with the warden to the congregational preacher, *whose influence alone had given the story currency and circulation*, and, by the fault of the young man, the preacher was convinced that the whole was a fiction. And now, Mr. Editor, follows the wonderful part of the tale. A gentleman, or, as an upright congregational lawyer observed of the case, "any man of common decency," far more a Christian, and much more a Christian preacher would at once have made the only *reparations* in his power, (and that could be but a poor one, as falsehood is swifter than truth,) by contradicting the story to which his *place and influence had given wings and currency*.

But he informed the senior warden, he could not not see that he had any farther to do in the case. Hence, this article. When I add that it was the same preacher who publicly ascribed the first Nestorian massacre to the influence of Bishop Southgate, and when better informed declined to retract, you will understand what kind of Christianity of modern invention needs to be dealt with, without all squeamishness, at the hands of

PLAIN-TRUTH.

For the Churchman.

Dear Mr. Editor,—Before plunging *in medias res*, I would observe that I respectfully coincide with Contributor in the belief that "Anti-christ" and the "man of sin" signify the same person, and accordingly in the following communication you will find I have used them indifferently. With this preamble, then, I will proceed with my subject.

Before "Contributor" proceeded to give *his* views on the "man of sin," he stated the following three reasons for not believing the Pope to be the Anti-christ spoken of by the Apostle. 1. The "falling away" of this theory did not precede the revelation of the "man of sin" of the theory. 2. The system of Popery, however bad it may be, cannot properly be called a "falling away" or "Apostacy." 3. The description of the "man of sin" does not correspond with the papal assumptions at all.

As we briefly considered the second of these reasons in our last article, we shall now proceed to combat the first; and here at the very outset, it seems to me, that Contributor has taken *that* for granted on which hinges the whole argument against him; or, in other words, he has built up a strong tower of argument against himself, and after beseiging it in form, has very cleverly knocked it down again. But, to be plain, Mr. Editor, the mere *assertion* of Contributor's, that the "falling away" of the theory we are considering, is applied to the corruptions of Popery, does not of necessity make it so.

Does Contributor mean to assert that up to the time when the Emperor Phocas conferred the title of Pope, or Universal Bishop, on him of Rome, there had occurred no "falling away" from the simplicity of the early Church? that the Church *then* was as pure and free from all kinds of Apostacies from the pure faith, as during the Apostolic Age? If Contributor does assert such a thing—and certainly his words "fix the time when the Bishop of Rome became Anti-christ at what period you please, and it is evident that the introduction of Popery, or the Apostacy (you see he joins the terms, which the theory he combats does not,) was subsequent to that time," evidently mean such an assertion—it will not be very hard for me to controvert it, for any history of the Church, upon consultation, will show, that the doctrines of the Church had *begun* to be corrupted even in the 4th century. Take, for instance, the celebration of "Eucharistic Sacrifice," (the Church name for "The Lord's Supper,") and we shall find that the Church was even *then* being prepared for the monstrous doctrine of the transubtantiation of the elements, by the Priests exhibiting them, and raising them to be gazed at by the people, after consecration. Though, may be, there was nothing *very* sinful in the act itself as then perpetrated, yet it is quite evident, that the people would never have received the *whole* doctrine of transubstantiation, had not their minds, by previous exercises, been accustomed to less flagrant errors. And this seems to me to be the very meaning of the Apostle in using the term "falling away," which admits of no other signification than that given it in the natural world, for should you let a peice of paper fall from your hand it would inevitably come to the ground, though not *instanter*, the distance between it and the place it fell away from, would gradually increase and grow larger, until its maximum was obtained and then it would rest. So exactly in the Theological world. There must have been, and there *was* (reference to History will show it,) a little "falling away" from the simplicity of Christ's religion, ere the Bishop of Rome could assume or receive, without opposition that was general, the title and authority of Bishop of Bishops. And now for the comparison of the cases.

As at the moment after the paper has fallen from the hand, the distance is so small we scarce can perceive it; so the "falling away from the true faith or practice, was at first so minute as almost to be unworthy of observation even at this distance of time. However, with not a *very* great amount of study, we can now perceive the *when* and the *whereabouts* of this defection. For it is a certain and undoubted fact, that the Christians at the end of the third century, were actuated with a much more worldly spirit than those of the first. And this is true in a remarkable degree with respect to the Bishops and Priests, but still is not so much to be wondered at, seeing that the sudden transition from the dark, black night of persecution, to the glare and brightness of the Imperial favor, could not be expected to do ought but blind and stagger the subjects who experienced such a sudden change. Bishoprics then, in the natural order of things, came to be regarded more as offices of worldly honor; and men there were in great numbers who sought them, not so much for the real dignity they possessed, as for the worldly honor and grandeur with which they were associated. Here, then, we can liken it to the paper in the first stages of its fall—so little removed from its true position as scarce to be noted, yet every moment falling away farther and farther. Great effects sometime follow little causes. An individual might be hung merely from the fact that the person bearing his pardon had sprained an ankle. And though the mere entertainment in the Church of a worldly spirit is not much *in itself*, yet it is of great consequence when we come to view it as in reality it is, the first step towards the great apostacy which followed in after years. From merely seeing an acorn fall to the ground the great philosopher fell on a train of ideas which has enriched the world. The largest rivers have their rise from little streams. And thus the tremendous fabric of the Papacy had *its* rise from such a small beginning as we have been considering.

But if I pursue this subject any farther at present, I shall be trespassing too much on your columns, and, therefore, with many apologies for the length of the present article, subscribe myself,

J. H.

For the Churchman.

CHURCH ALMANAC FOR 1847, AND SOUTHERN CHURCHMAN OF FEBRUARY 12, 1847.

How wonderfully are some persons endowed with the power of mental abstraction! Not only can they concentrate their thoughts on a particular subject of examination, so as to forget for the time that any other idea ought ever to be entertained than the all-engrossing one which has possession of the mind; but, strange to observe, they even deny facts that they would wish had no existence.

An editorial in the Southern Churchman of the 12th inst. says—

"In the so called 'Church Almanac for 1847,' we read, 'Feb. 2, Feast of the Purification of the *Blessed Virgin Mary.*—March 25, Annunciation of *Blessed Virgin Mary.* In the next Almanac we expect to find our Blessed Lady!

"In the English Prayer Book we read invariably, *the Virgin Mary*, without any epithet." So says the Southern Churchman.

Let me ask if it is possible that any editor of a Christian periodical can have so little regard for the correctness of his statements, as not to satisfy himself at the small expense of trouble it would cost him to examine an English Prayer Book. An Oxford edition, now before me, from the Clarendon Press, 1819, at the head of the Collect, Epistle, and Gospel for the two days in question, terms them respectively, "The Purification of St. Mary the Virgin," and "The Annunciation of the Blessed Virgin Mary."

I am aware that the Southern Churchman has reference to the Calendar. But there is not a becoming particularity in the language, "In the English Prayer Book we read invariably," &c. What is the force of the "invariably," except that, throughout the book this is the title appropriated to the days? Had the reading been, in all editions of the English Prayer Book we read invariably, &c., another construction might have been put on it, confining the reference to the Calendar.

I am of the opinion that the days would have been announced in the Almanac more in accordance with the Prayer Book had they been termed simply, "Purification of Virgin Mary," and "Annunciation of Virgin Mary," as in the Calendar.

It certainly is a matter of very little importance, however, to have given rise to this sarcastic piece that I am noticing. It seems that the editors of "Swords's Pocket Almanac" were allowed to apply the same epithet of "Blessed" in announcing the "Purification (Feb. 2) without any suspicions of being "tainted." But I am not inclined to think that the piece in the Southern Churchman can be fairly received as meaning to be confined to the Calendar when speaking of the English Prayer Book; because there was no necessity for the writer to be driven to the English book if he referred to the Calendar, for our own book in the Calendar omits the "blessed."

It might be of no weight to refer the Southern Churchman to Luke ii. 48, "From henceforth all generations shall call me blessed," for the untheological answer might be made, That is only what she said herself, and is not to be regarded —similar to the answer so commou with those who do not hold the plenary inspiration of Scripture, "St. Paul only said so because he had no wife."

But [illegible] are considering the positive assertion [illegible] the English Prayer Book we read [illegible] *the Virgin Mary*, without any epithet"—as I have by reference shown this to be a mistake, I will only say further, that it is very remarkable how such an error should have appeared in the Southern Churchman. I find, by consulting Bishop Brownell's Prayer Book, that the English writers, Wheatly, Nicholls, and Hale, speak of Saint Mary as the "Blessed Virgin."

It is certainly a reflection on the author of the piece under examination, that he should be making such an outcry at the epithet "blessed," as applied to the Virgin, when, even in times during which the enemies of the Church and the Prayer Book were permitted to state their objections to the latter, it was not urged as one that this title was given to the Virgin.

In this connexion I will but add, there is not the first appearance of any such exception in thirty-two pages of exceptions found in Cardwell's "History of Conferences on the Book of Common Prayer," pp. 304–335.

W. J.

Parsonage of St. Stephen's Church,
Milledgeville, Ga., Feb. 22d, 1847.

For the Churchman.

Rev. and Dear Mr. Editor.—Our South Carolinian Diocesan Convention has recently closed, and you may like to know something of its proceedings. Very much of our time was consumed in elections for the "Standing Committee," "Delegates to the General Convention," and "Trustees of the General Theological Seminary." The votes on each of these elections were taken "by orders." There were various diocesan views and local causes and connexions, and (in one instance) much personal sympathy, that finally (after several ballotings) led to the election, among others, of certain persons who have heretofore *misrepresented* our Diocese in the General Convention, and in the Board of Trustees of the General Theological Seminary. The fact that *they are elected again*, will perhaps be adduced in proof of our low church tendencies on the great questions that are to come before the next General Convention; but it will be found that high church principles have gained some strength in both the elections referred to, and that the former power of mischief is somewhat restrained. In proof that the issue made in our Convention at these two elections was *not*, for instance, is Bishop Onderdonk guilty or not guilty? I mention the fact, that one person (upon discovering that some inquisitiveness was *privately* manifesting itself as to his opinion,) thought proper to declare *openly* to the Convention, that "he regarded the Right Rev. Benjamin T. Onderdonk as *innocent* of the charges preferred against him;" and notwithstanding this individual was also *re-elected* a trustee of the General Theological Seminary on the *first ballot* then being taken—so that if the re-election of one person is adduced as expressing the view of our Convention against Bishop O., the re-election of another (under the circumstances) proves quite the contrary.

There was much interesting discussion in the Convention upon the subject of an *African church*, to be established in the city of Charleston.—There was not a voice raised but what was strongly in favor of the *object*—providing the religious instruction of the church for a larger number of blacks. It would have done your heart good to have listened to the observations of the honorable and venerable Judge Huger, and several other gentlemen of the laity, acknowledging their duty, and responsibility, and anxiety in this matter as Christians, and churchmen, and slave-owners—to mark their readiness and zeal to engage heart and hand, and purse, in this work and labor of love—this truly Christian undertaking in the church—after having tried plans so various with little success or satisfaction. The feelings and views of the clergy in regard to this object did not so much need expression, since they one and all are already engaged more or less in the work; but I could not help wishing that not only our few delegates, but all the laity of South Carolina could have hearkened to the earnest appeals, the forcible arguments, the eloquent advocacy of the claim of the poor slaves to a portion of the glad tidings of salvation, made on their behalf by their own masters—masters who evidently spoke and acted with a full consciousness of their high responsibility, and a realizing sense of having themselves a Master in heaven.

There was considerable difference of opinion, however, as to the best *mode* of accomplishing the object. The first resolution asked the approval and recommendation of it by the Convention—this all were ready to give in the *strongest terms.* The second resolution asked the *Convention to elect six Trustees*, who should carry out the plan. Some advocated their *appointment by the Bishop* —others thought best that the Convention should do no more than express its cordial approbation, and leave the individuals most directly interested to pursue the ordinary and well-tried plan of parochial organization by vestry and wardens—that we had already enough *elections* in Convention, and that not an argument had shown the proposed plan to be an *improvement* upon the existing church plan. Some reasonable objection was also made to a novel parish organization, which contemplated a separation of master and servant—an exclusion of white worshippers—whereas the word of God and the Church of God (as also our admirable "Book of *Common* Prayer," expressly and designedly framed for "promulgating the truths of the Gospel to *mankind*, in the *clearest, plainest*, most affecting, and majestic manner,") contemplate a *union* of all sorts and conditions of men in the House of Prayer, before the Lord and Maker of all—an arrangement most happily adapted to keep in the view of both bond and free their mutual responsibilities and duties, privileges and consolations. The second resolution, however, was passed, and the six trustees *elected* by the Convention.

During the discussion of the question of "elect" or "appoint," we were called upon to listen to certain *animated* remarks of one gentleman, the drift of which at first I did not clearly perceive. He dwelt upon the *upright, open, straightforward course* of *South Carolina* politics—(which, by the way, I have not the slightest inclination to question, as I know little and care less about *politics*) —he declared that the Low Church party had always pursued this course in Church affairs—(*Diocesan* affairs I suppose he meant, since he could hardly have intended any special allusion to the course of certain individuals, not fifty years ago, in the affairs of another Diocese)—he thought the church in South Carolina had heretofore gone along well in the spirit of compromise, but this year the High Church party had begun a different course, had manifested a spirit of proscription. It began, said he, in the "Society for the Advancement of Christianity in South Carolina"—*names of former Trustees were left out there*, shewing *concerted action, secret action*—this was not after the fashion of South Carolina politics, it came from "extraneous sources," it was "*imported!*" Here the cat was let out of the bag, and what a scratching it gave us! In the election of Trustees for that noble institution, the Advancement Society, two names were left out (thus leaving *it in quiet and peaceful* operation, I will venture to say, for the ensuing year)—and behold what an accumulation of pent-up bile and chagrin in consequence! The gentleman's *remarks* were very happy so far as they went to show the advantages of being in the *minority*—he loved minorities—had always been in the minority—it was good, it was humbling, it tended to improve the spiritual condition of a man, a Christian man, to be in the minority—(I suppose he was thinking of that peculiar Low Church minority which had so generally *happened*, by the merest *accidents* in the world, to have its own way in the diocese,)—but then the *manner* and the *instance* by which he *illustrated* (unconsciously perhaps) his remarks, were very unhappy. He and his party, according to his statement, had just met with a trifling check, or defeat—*two* were left out; in other words, they and he were for once *effectually* in the minority—unexpectedly so—and the manner, language, and tone of deep mortification, bitter invective, and vindictive feeling in which he illustrated his spiritual improvement, were enough to warn us all to eschew *minorities* for the rest of our days!

And now, after all this disclaiming of *concerted action* by the Low Church party—the acknowledged *minority* in this diocese—the surprising fact is to be mentioned that said minority has for years carried in Convention almost all its favorite measures. The *action* that has brought about these results, they may please themselves by calling by a softer name; it may be a *conscientious persuasion of the duty* of passing certain resolutions, of electing men who entertain certain evangelical notions—or it may be called a *christian and brotherly comparison of views*, so that no harm shall happen to the church of *their affections*. But the truth is, dear Mr. Editor, that by whatever *name* they please to call it, they have, and for years have had *the thing;* and I must be allowed to call it *party organization, thoroughly concerted action.* I know of no other way to account for the *results* in our Convention, and the misrepresentation of our diocese in the General Convention and elsewhere, except we suppose that miracles have *happened* in behalf of the party of all the sanctity—how else the majority should be so continually controlled by the minority passes my feeble comprehension. In my simple credulity, I have for years voted at our Conventions these tickets of compromise (so-called) to conciliate and encourage a reciprocal good feeling; but it almost invariably proved to be, in the Low Church minority ranks, a one-sided reciprocity—ending in a spirit ever adverse to the Bishop of the diocese—ever encouraging a sort of independent parochial Episcopacy, the only sort of Episcopacy that some of them seem to believe in. I mean henceforth to learn from the most reliable sources (and certainly I shall *not* consult any of the Low Church party,) what men are most worthy as the holders and advocates of sound and consistent church principles—what men are at least respectful, if not attached to their Bishop—what men will not misrepresent the Church of South Carolina in the General Convention, and in the Board of Trustees of the General Theological Seminary—and for such men will I vote, maugre all the consequent gentle vituperation, and certain loud rumblings of innocent thunder.

I have to beg you will excuse me, dear Mr. Editor, for being so prolix, and I will only add that the third resolution, which gave the *nomination* of the rector of the African Church to the *Bishop*, and a *veto to the six Trustees*, was rejected as being the embodiment of the elements of discord in a diocese where to thwart the Bishop, instead of listening to his godly counsels, seems the very acme of low churchism; where for a deacon or presbyter to have his Bishop's letter of recommendation in his pocket is, with the Independent Evangelical Parochial Episcopacy of the diocese, about the worst thing he could have. In fact, the passage of that third resolution would have created a sort of special Standing Committee, which (in its not improbable composition) might be ready any moment to exercise their ample opposing power, in case the Bishop's estimation of a presbyter's soundness or unsoundness in theology or churchmanship happened to differ from theirs.

Claremont, South Carolina.

For the Churchman.

Mr. Editor,—Much has been said and written of late on the subject of Free Churches, and the views of many a plain and forcible writer have been widely circulated by the means of your valuable paper—with what effect, let the number of Free Congregations in this city and elsewhere tell. Scarcely a month or week passes without our hearing of some new effort in this noble undertaking. The heart of the Christian, of whatever name, cannot but be filled with joy and thankfulness; for, not only are "the rich and poor" thus brought to "meet together," but that "the Lord is the maker of them all," is a sentiment which comes home to every heart. My object, however, in troubling you at this time, is to ask if something cannot be done to carry on more effectually this good work. Whilst others are pleading for the poor in general, I would plead especially for the poor *minister.* It is a well known fact, that many who attend our Free Churches do not give according to their *ability.* They think, that as the Church is free to them, *they* are also free to withhold from it their contributions, forgetting the precept, "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little;" and the consequence is, that our weekly offerings are too small to meet the necessary expenses. Now, who are the sufferers? "Tell it not in Gath, publish it not in the streets of Askelon." The *Clergymen!* He in whose heart God hath put the desire to minister, *without a stipulated sum of money*, to the spiritual wants of the people! Dependent, as most of these ministering servants are, upon the weekly offerings, every one who has taken the trouble to ascertain the amount collected, must exclaim, "*How small the pittance!*" If there is any class of persons on earth who should be liberally supported, it is the one to which the Christian minister belongs; for, "Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel." Not only are his family dependant upon him, but the poor and needy look up to him for protection and support. If he says to them, "Be ye warmed and clothed," and has not the means to minister to their necessities, how little will his advice and instruction avail! They turn away discouraged and look upon the religion of Christ, as a mere formal religion, while their hearts become hardened in unbelief and sin. But give the minister of Christ a liberal support, so that his thoughts may not be too much occupied with the cares of this life, and not only do *this*, but furnish him with the means of doing good to others, and how glorious would be the result! Church after Church would rise in our midst, the number of the disciples would greatly increase and multiply, and there would be daily added to the Church such as should be saved. I would call upon every Vestryman not to rest satisfied, till every thing that can be done, is done, for the liberal support of his ministers; for if *he* has the interest of the Church at heart, and no one should be a Vestryman that has not, his influence will be greatly felt in promoting this object. His own heart and purse should be freely opened. God has dealt out to many a Vestryman the good things of this life with a liberal hand. "Freely ye have received, freely give."

But cannot each one of us do something for this great and good work. I would suggest a plan, Mr. Editor, by which some little good may be effected, in the hope that you, or some of your readers, will suggest another, by which greater good may be accomplished. Let but each member of our Congregations pay over to the Treasurer of the Convention, in quarterly or half yearly payments, the sum of *fifty cents per annum*, and let this sum be equally divided among the ministers of our Free Churches for their own support, and also to aid those who are in adversity and trouble. Should notice be given in each Parish that such contributions would be received, I think there are but few hearts that would not gladly respond to the call.

HOPE.

For the Churchman.

WHERE SHALL THE PULPIT STAND?

Mr. Editor,—In looking over a notice of the consecration of *Trinity Church* in the upper part of St. John's, &c., South Carolina, I have noticed the statement, that "the chancel is a separate place, the Pulpit, the exterior to it, *is on the right.*"

I have also noticed in some quarters a growing disposition to place the Pulpit *on the left.* I hardly know for what reasons, except it be to follow some examples held in repute, or because it is thought to be the more devout arrangement.

It has, however, seemed to me to be wrong to put the Pulpit on the left for three reasons—

1. The propriety of the thing. Preaching is after all the right arm of the Altar. By hearing as the Apostle says, cometh faith. We must rely upon preaching as *the* means for making converts, for instructing the initiated, and for a great part of the counsel, warning, and admonition of the members of the communion. I do not intend to draw any comparison between the importance of preaching and prayer as a means of edification. But still preaching is the great working power, without which the Church could not sustain its position in the world. It is the *right hand* of the Altar.

2. Primitive usage. Both Bingham and Riddle, and all other authors that I have consulted, testify to the fact, that the preaching was always done at the right of the Altar in the Church until the days of St. Chrysostom and St. Augustin. These powerful orators were accustomed to draw such auditories to hear them that they could not all hear if the preacher stood in the usual place, and therefore these men were in the habit of leaving the end of the Altar and going into the Reading Desk to preach. This Desk, *Ambo* or *Pulpitum*, as it was sometimes called, stood in the body of the Church, *on the left hand* of the Altar. In course of time the preaching was done in the Reading Desk generally, and all other parts of the services came to be done at the Altar. This I believe to have been the origin of those precedents that are urged in favor of putting the pulpit on the left.

3. By our Rubics the sermon is a part of the ante-communion service. It is no where recognised as a *part of* the Morning or Evening Prayer, though a sermon may be preached at the time of those services. Yet nothing of the kind is mentioned or recognized in our forms for daily morning and evening prayer. But the sermon is recognized in the ante-communion service, though not as an indispensible part of that service, except when a communion is to follow.

Now this fact to my mind has an important bearing on the subject. The sermon should be preached from the same end of the Altar as the other parts of the anti-communion service are performed.

This matter may not be very important, but still it is just as well to have it right as otherwise. It is desirable to have every part of our churches so arranged as to preach *the truth* and convey right impressions of the nature of Christian Worship.

CONTRIBUTOR.

For the Churchman.

Mr. Editor,—The true position of the Low Church party is getting to be pretty well defined. The Episcopal Recorder, sometime since, cut itself loose from all responsibility for the doctrinal teachings of the devotional parts of our Prayer Book. Ignorance of that volume, and indifference and opposition to it, are constantly showing themselves in that and other like papers and publications. A case in point appears in the Recorder of February 20th, implicating also the Southern Churchman. The former paper gives an extract from the latter, headed, "Privily bringing in of heresy." This crime is laid to the charge of the "Church Almanac for 1847," because in that almanac "we read, Feb. 2, Feast of the Purification of the *Blessed Virgin Mary,*—March 25, Annunciation of *Blessed Virgin Mary.*" The italics are in the Recorder, and I presume in the Southern Churchman, and are connected with a charge intended to be here made out against the Almanac, a publication of our Diocesan Tract Society, that good old Institution which, pursuing the course that gained for it the confidence and patronage of our Moore and our Hobart, is adding to its claims to the continued confidence of sound Christians, the no small one of being reviled and spoken against by the hinderers and opposers of "evangelical truth and apostolic order." The charge alluded to is more fully defined soon after. It is "conformity or compromise with the flagrant idolatries of the Church of Rome,"—"approach to the impieties of the Church of Rome, as connected with her views of saints and of the Virgin Mary." Such is the charge brought by these Church papers, falsely so called, against our Tract Society, because it calls the mother of our Lord "the *Blessed* Virgin." "What is their aim in privily inserting the term *blessed?*" is the Recorder's and Southern Churchman's exclamation of Protestant horror. They probably do not know it—for they keep themselves pretty well secured from the charge of sinning against *knowledge* in matters in which the Church is concerned; however they may incur the no small fault of obnoxiousness to the charge brought by the apostle against others who eschewed coming to the light, "This they *willingly* are ignorant of." I say the editors of these papers probably do not know it, but herein, as in much that they say, they are strengthening the hands of papal and Protestant dissenters, by charging their Church with popery. By inquiring of some sound and honest Church neighbor, (perhaps one of the young students in the Alexandria Seminary will be the kind tutor of the Southern Churchman,) towards what parts of the volume to direct their inquiries, the learned editors will find in the Prayer Book the following phrases: "The Purification of the Blessed Virgin," "The Annunciation of the Blessed Virgin," "The Annunciation of the Blessed Virgin Mary," "The Son * * * took man's nature in the womb of the Blessed Virgin." This last quotation, the editors are respectfully informed, is from the Thirty-nine Articles. It perhaps would be kind in me to tell them which, and thus save them the unwonted trouble of looking all over that summary. It would be wholesome, however, for them to do so, in order that they may see how they have been beguiled into a non-natural understanding of the articles. There is also an old book, thought very well of by the articles, which it would become those gentlemen either to read more or talk about less; wherein they will find the same hono paid to the Virgin Mary. It is entitled, "Certain Sermons or Homilies," &c., &c. One of the catechumers of St. Paul's in Alexandria, or of St. Peters in Philadelphia, can inform the editors what book is meant.

"In the English Prayer Book are read invariably, *the Virgin Mary*, without any epithet." Such is the declaration of these two papers. Now the editors will surely not risk their reputation for truth, by saying that they mean the words "we read invariably" to be taken in their honest sense; that is, as a declaration that *they* read the English Prayer Book. They must mean a sort of abstraction, a reference to man in general, the *genus homo*, which would have been more properly expressed and personally. *It is invariably read.* To be sure the digestion of even this requires something of a jesuit's ostrich-powers. But perhaps Mrs. Opie would allow of its being a little whiter than the other alternative; because in this instance designing men might have been the cause, by misinformation, of the ignorance of the worthy editors. Perhaps there may be an English Prayer Book in the library of the above mentioned Alexandria Seminary, or somewhere in or about Philadelphia, among the wide spread ruins of Bristol College. Perhaps the editor of the Banner of the Cross, who is evidently a courteous and well informed Christian gentleman, will lend a copy to his neighbor of the Recorder. Now, "in the English Prayer Book," lying at this moment before me, "*we*," beg pardon, I "read" precisely as I did, a few minutes ago, in the American Prayer Book, with the addition of the same honor to St. Mary, in the "Table of the Vigils."

These papers, and other like in our land, so ignorant of their own Church, and of that which gave her "her first foundation, and a long continuance of nursing care and protection," accusing them of popery, and exposing them to scoffs and insults, have the modesty to boast themselves to be somebodies, and claim a right to be heard in matters touching our doctrines and ecclesiastical affairs!!

But this is not all. The history of such people shows that opposition to the Prayer Book is generally accompanied with opposition to the Bible. "Blessed art thou among women," was the message to Mary "sent from God" by "the angel Gabriel." "Behold"—a solemn form for calling special attention to a particularly important truth —"Behold! from henceforth all generations shall call me blessed,"* said holy Mary herself. Devout Christians have been used to regard her as herein speaking prophetically, as she was moved by the Holy Ghost; and to look upon the Church, in receiving the thus calling her, from the generations past, humbly and reverentially retaining it, and transmitting it to generations yet to come, as witnessing to the fulfilment of her prophecy. But the unhallowed infidel spirit of the age mocks at all this, and sees, even in St. Gabriel's message, and St. Mary's inspiration, "compromise with flagrant idolatries" and "impieties!!!" Who will not ask, with mournful anxiety, with what class of Churchmen is the Gospel safest in the midst of a wicked, profane, and presumptuous world?

The Recorder and Southern Churchmen probably have not honesty enough left to let their readers know that they have contributed to make them believe what is not true.

GABRIEL.

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* St. Luke, i. 48.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 6, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

Our journal this week enters on a new year, and much of the matter, it will be seen, appears in new type. It is a source of great satisfaction to us to be able to state that its subscription list and financial affairs were never in a more satisfactory condition than at present. We have received, and continue to receive the most gratifying evidence of a willingness on the part of many of our friends to go, if necessary, far beyond their annual subscriptions in their efforts to support THE CHURCHMAN; but thus far, we are happy to say, the paper has paid its way without the aid of a cent in the way of gratuity, and without the most distant attempt towards a forced subscription. The Churchman is never sent where we have not reason to think that it would be welcome. We shall be glad, however, to have new subscribers, and grateful for all fair and honorable exertions which are made to procure them.

For the Churchman.

JUBILEE COLLEGE.

Mr. Editor,—I am gratified to see in your last number, a notice of the "Plain Statement" recently published, calling attention to the mysterious and anomalous position of Jubilee College, under the ownership and control of Bishop Chase, at Robin's Nest, in Illinois. I was more gratified at your request, that the charter, recently announced by the Bishop to have been obtained for that College, should be *published*, that the whole Church may read and understand it. And unless the late charter remedies wrong, this splendid and beautifully situated property, consisting of over 3000 choice acres, with its stone buildings, its mills, and other acquisitions, the result of contributions from members and friends of the Church *for* the Church, still stands as the individual property of the Bishop, and will, at his death, descend by law to his heirs, in spite of the equitable claims of the Church. The Diocese of Illinois, at its last convention, "disavowed all claim to any control over it," and very *significantly* "declared their continued confidence that the intentions of the donors to said College will be carried into effect by him wisely and faithfully." Is it not high time that this matter should be fairly and impartially investigated? The age and reputation of the Bishop, the value of the property, and the interests of the Church all require it. The Bishop states in his letter, published in your last number, that he asked the Legislature of Illinois for "a charter based on the principles expressed at the laying of the corner stone of the Chapel of Jubilee College, April 9th, 1839; which being read to them, *they granted all he wished.*"

But this by no means is a satisfactory explanation of the charter. The first step in the investigation, is to have the whole charter before us. I hope, Mr. Editor, you will be successful in having your request for its publication granted, without unnecessary loss of time.

INQUIRER.

We have a few further remarks to offer on the subject of the above, but are first bound to correct an error in our former comments. The title of the pamphlet to which we referred last week is "A Plain Statement for the consideration of the friends of the Protestant Episcopal Church, in the Diocese of Illinois, the Right Rev. Philander Chase, Bishop." The addition of the word *Bishop*, which, being printed in a strange and obscure type, escaped our notice, makes the title intelligible, and takes away the meaning which we put upon it. This explanation is due to the author of the pamphlet.

It was not until after we had written the editorial remarks in our last number that we saw the summary of the charter contained in the same number. We regarded the publication of this summary, however, not as diminishing the propriety of a call for the publication of the entire charter. For, in the first place, such summaries, being often carelessly drawn, are not to be relied upon for authentic information; and in the next place, the hints which it gives are not calculated to allay the fears which, as we remarked in our last, have been honestly entertained by many who are friendly to Bishop Chase and the College, and disposed to further the enterprise, if they can do so with the assurance that their contributions will ultimately go to the Church. For instance, the first section of the charter, according to the said summary, "provides that Bishop Chase may, by last will and testament, appoint Trustees, who, with a President, shall form a body corporate, known as 'The President and Trustees of Jubilee College.'" Now if this statement is correct, we confess ourselves quite unable to reconcile it with Bishop Chase's declaration that a charter *has been granted* to Jubilee College. For how can that be said to exist, the existence of which is yet dependent on a future contingence? The act (according to the summary) provides that Jubilee College "SHALL" have a corporate existence after Bishop Chase's decease; but now, and until that event, the College has no corporate existence, and therefore no charter. If we are wrong in this view we shall esteem it a great favor to be set right; for it leaves us under a very painful impression as to the design and effect of Bishop Chase's letter, exulting in the fact that a charter had been granted to Jubilee College, while this summary, if we understand it, makes it manifest that a charter has not been granted.

It may be said, however, that the act provides that the College shall have a charter at a future time, and under certain conditions. But this, if we may trust the summary, is by no means the case. For the act does not require Bishop Chase to appoint trustees and make over to them the property which he holds in trust for the Church, as the condition on which the College is to be chartered. No such thing. It merely declares "that Bishop Chase may, by last will and testament, appoint Trustees, who, with a President, shall form a body corporate," &c. Thus the charter has not only no present existence, but even its future existence is made dependent on an uncertain contingency, on an act which no power on earth can compel any man to perform.

But suppose Bishop Chase to have deceased, suppose him to have left a will, and suppose also that by his will he has appointed trustees, and that the hypothetical charter has approached so far towards becoming a reality. Who then are the Trustees? The fourth section, according to the summary, provides "for not less than three, nor more than seven Trustees, who shall be members of the Protestant Episcopal Church, and a majority clergymen." The provision, then, of the act will have been satisfied, if Bishop Chase, by his last will and testament, appoints two clergymen and one layman of the Protestant Episcopal Church, to be the Trustees. These Trustees may be Bishop Chase's son and nephew, and any layman of the Church whom he may choose to associate with them. Of course we are not saying that there is the remotest probability of such an appointment; still it is possible. But be the Trustees who they may, of what, we ask, are they Trustees? Of a chartered institution or corporate body? No; for this potential charter is dependent for its actual existence not only on the contingency of Bishop Chase's last will and testament, but on the further contingency of these Trustees being associated with a President; for the first section says, that the body corporate shall be known as "The President and Trustees of Jubilee College." Without a president the College will be as much the private property of the Trustees as it is now of Bishop Chase. Now the third section of the summary informs us "that the Bishop [of the Diocese] shall be president;" but inasmuch as the Diocese will be vacant on the demise of Bishop Chase, and a president is necessary to give effect to the supposed charter, the questions naturally occur, 1. whether the third section is clogged with no condition? and 2. how the office of President is to be filled during the vacancy of the Episcopate? On these points the summary gives us no information, merely saying that the tenth section is "For filling office of President during vacancy of the Episcopate." Probably the matter would be set in a satisfactory light by the publication of the act.

But suppose, further, that these obstacles are removed, and that it is morally certain that there shall be in actual existence "a body corporate known as 'The President and Trustees of Jubilee College.'" Still the summary suggests some further difficulties which might be removed by the publication of the entire charter. We are aware that we are approaching delicate ground, but it is our wish, and shall be our endeavor, to say nothing inconsistent with propriety or with the claims which Bishop Chase, should he succeed in the pious design of rearing a Church institution, will have upon the gratitude of Churchmen. As matters now stand, Bishop Chase's personal interests and Jubilee College are mixed together, if indeed they are not one and the same thing. Certainly, then, it is no impossible matter that difficulties may hereafter occur in affecting their separation. It is no impossible thing that the Trustees of the future College may not draw the line in a way satisfactory to the donors or to the Church at large; that Trustees of Bishop Chase's appointment may allow claims from Bishop Chase's heirs against the College which would not be allowed by Trustees who had no personal interest or bias in the matter. Now the thirteenth section, according to the summary, is, "If funds are misapplied the Convention may institute a Committee of Inquiry, and prosecute delinquent or offending Trustees;" but section fourteenth adds, "The Convention, before exercising powers herein conferred, shall enter a resolution on their journal to fulfil the design of the founder." Before, then, the Convention can institute an inquiry into the misappropriation of funds, they must be bound by "*the design of the founder.*" This design, we suppose, is accurately and fully expressed in the act which provides for the charter, which is an additional reason for desiring its publication entire. All that we learn from the summary is that a preamble "sets forth the founding, &c. of an institution of religion and learning by Bishop Chase."

If a man gives or bequeaths his own property for a charitable object he has the right to connect the gift or legacy with whatever conditions he pleases which are not inconsistent with the fundamental laws of the Church or the country. But this is not the case with Bishop Chase. He calls himself the founder of the College, and we very cheerfully accord to him the honor; but still we cannot forget that he founds or is to found it, not out of his private resources, but out of funds contributed in trust to him, and through him to the Church, for this express object. The contributors, those who would be contributors, and indeed all the members of the Church, have a right to inquire, whether the conditions on which these funds have been contributed have been, or are like to be, carried into effect. Once and again have we heard dissatisfaction, and strong dissatisfaction, expressed on this subject, and our answer has always been, that the position of Bishop Chase, and the circumstances under which he has begun and carried on his enterprise, were such as to require a candid interpretation of his intentions and liberal allowance for his method; that time was required for the maturing of his plans, and that, this being conceded, he would set the matter before the Church, adjusted on a satisfactory basis. That time has come. A charter, which provided for the corporate existence of Jubilee College, has been granted by the Legislature of Illinois, and *been rejected* by Bishop Chase. An act has now been passed which, as he himself says, has "*granted all he wished;*" and which, as he also says, has granted a charter to the College. We look to the summary of this act, which is all that is published, and find 1. that it confers no present charter; 2. that it makes no certain provision for a future charter; 3. that the money and lands designed for Jubilee College, which are now in the eye of the law the private property of Bishop Chase, will descend to his heirs at law, unless he make a will to the contrary; and that, however much disposed he may be to devise the property by will to its proper object, there will then be no such corporate body as Jubilee College to receive it; and 5. that should there ever arise, after the Bishop's death, such a corporation as Jubilee College, having in its possession a full schedule of all the monies and lands which Bishop Chase has received, and still holds in trust for it, there is yet no adequate security for the equitable adjustment of any claims which may be made against it by the heirs of Bishop Chase. We confess that we have been disappointed, and if either the summary of the act, or our own interpretation of it, does injustice to Bishop Chase, it will be a great relief to us to be set right.

ENGLISH CHURCH MATTERS.—The Sermon at the recent consecration of Dr. Shirley, as Bishop of Sodor and Man, which was preached by his Chaplain, Archdeacon Hill, and which is supposed to represent the Bishop's views, taught distinctly—as we learn from a friend who was present—the divine right of Episcopacy and the grace of the sacraments. The Bishop is called a Low Churchman.

We are informed also that the Rev. Charles Perry, of Cambridge, who has been appointed Bishop of Melbourne, in Australia, is a person of great talents—was first wrangler of his College, and an earnest and judicious man. It is an appointment that gives satisfaction.

As to Church matters, Catholic minded men have much more hope from Lord John Russell than they had from Sir Robert Peel.

Several articles, editorial and communicated, which we had hoped to insert this week, are crowded out by other and more pressing matter.

☞ The Rt. Rev. Bishop DeLancey will be in this city from the 21st, instead of the 31st of March, as stated in our last, to the 5th April.

THE NEW YORK SOCIETY LIBRARY.

An esteemed correspondent has sent us a paper relating to the affairs of this well-known institution, the substance of which we are desired to lay before our readers.

There are many points of interest connected with the subject of a Library like the one of which we treat. First, it is the earliest foundation of the kind in the country, having been instituted as long back as 1700. Its subsequent history may be briefly indicated as follows:—The original establishment having fallen into neglect through the carelessness of the public authorites, to whose unworthy keeping it had been confided, some new measures to ensure its preservation were imperatively demanded. Accordingly, in 1754, (in the words of a colonial historian,) with a view to the "use and ornament of the city, and for the advantage of our intended college," "a set of gentlemen" founded The New York Society Library. This association collected a number of very choice books, and incorporated them with the old City Library, but the Revolution proved a second and serious drawback on its advancement. The city being invaded and held by the king's troops, many members of the Society were driven from their homes, and the contents of the Library were scattered, and in a great part lost. During this whole period, viz. from 1772 till 1789, there remain no records of any official transactions on the part of the Society. With the termination of the war, and the re-establishment of peace and order, a new era in its affairs begins. The trustees now re-assembled, and the Society was reorganized. Money and books to repair recent losses were at once contributed, while the remains of the earlier collection were carefully gathered together. They are still preserved as precious mementoes of the struggle which gave birth to our national existence, and in the dearth of objects of historical and antiquarian interest, these relics of our first public library deserve notice. Continental money and gold of Queen Anne's time are looked at with interest, but in these Mammon-serving days it is good to have something which may remind us that our ancestors had the talents, and found the time for other employments than those which so out of proportion engross their children.

To whatever degree of success the institution of which we write has attained, it must be borne in mind that it has done so purely by the workings of its internal vigor and life. It was formed under adverse circumstances, and had to struggle through more than half a century of helplessness and losses before it reached the *terra firma* on which it stands. The state has granted it no endowment, the city no patronage, individuals no munificent donations. Its only capital has been the small subscriptions of its members, its vital principle their unwearied support.

The institution is strictly popular in its character; all its members are entitled to equal shares in its benefits. Its charter was drawn up before the Revolution, and is marked by the same simplicity of machinery which is to be found in the early history of our state administration. The governing body consists of 15 trustees, one of whom is treasurer, and one secretary. There is no President, no Vice-Presidents, no Governors or Patrons. A Chairman is chosen at each meeting of the Board of Trustees. No member, whatever the number of rights or shares that he owns, is entitled to more than one vote at elections, neither are proxies allowed. So simple and liberal are the controlling forces which have managed its affairs for so long a time.

If it were asked what the Society Library Association has done, we should direct the inquirer to accost at random almost any of our most intelligent and reputable citizens, for they can ably testify to its wide usefulness. Despite all its difficulties and its limited means it has built for its own use, and the adornment of the city, two large and costly buildings, has supplied, for more than half a century, stores of the best reading to the most respectable classes in the community, and is now in a condition which presages greater and increasing usefulness. Its present collection will challenge comparison with any other in America. At present, of course, no one would venture to compare any of our libraries with those immense collections which the Old World possesses; but in this we may fearlessly say, that we see the germ of what will hereafter produce more plentiful and nourishing harvests than has ever been reaped from those.

We have received the following as the result of the late trial of Rev. Mr. Trapnell in Baltimore—

The Court were unanimous in their opinion that the Bishop has the right, without any canonical provision, to preach, administer the communicn, &c., at the time of visitation; but as this is the first time the question has been raised; and as Mr. Trapnell acted under the impression that the Bishop had not such right, there was no moral guilt in his refusal to permit the Bishop to administer, therefore Mr. T. is acquitted on that charge. They were unanimous in finding him guilty of conduct unbecoming a minister of Christ, in using the offensive language in the Correspondence, and for publishing the same.

At an ordination held in Christ Church, Hartford, the 2d Sunday in Lent, February 28th, the Right Rev. Bishop Brownell admitted to the holy order of deacons Mr. T. Jarvis Carter, of this diocese. The sermon on the occasion was preached by the Rev. Dr. Burgess, Rector of the church, and the candidate was presented by his father, the Rev. Lawson Carter of New York.

For the Churchman.

Mr. Editor.—My attention has been called to a paragraph in your paper of last Saturday, (Feb. 27,) warning your readers to be "on their guard with respect to certain statements *in relation to St. Jude's alone*," &c. Now, but for the satisfaction of others, I should have deemed this renewed assault upon myself in the columns of your journal, utterly unworthy of notice. I therefore affirm, that the declaration in said paragraph, viz: "that the publication of the pamphlet" (meaning "the Brief Statement of facts as published by order of the parisioners of St. Jude's,") "is strongly disapproved of by a majority of the vestrymen of St Jude's," is utterly untrue and false; and I herewith challenge your informant to the proof. The same I affirm in reference to "*the statistics of the parish*," and "*the actual condition of its financial affairs*;" but shall content myself to leave that matter where it is, till yourself and your informant shall *con*descend to *de*scend from generals to particulars.

But, pray, Mr. Editor, *who is* your informant? Can he be the same with the individual who, though for some three years was connected with, and *professedly* friendly to, the minister and parish of St. Jude's, has nevertheless been engaged for months, if not for years, in *secretly promoting its overthrow?* Can he be the same individual who a few days ago signed the *recantation memorial* hung up by Trinity corporation in Stanford & Swords's Book Store? Finally, can he be the same, the very same individual, upon whom the Rector of St. Jude's called, some three weeks ago, and desired and demanded of him, if upon no other grounds, yet upon that of *consistency*, that he would retire from the parish of St. Jude's?

I mean Thomas Dunn. But, whoever he is, you will, of course, according to your promise, give up his name in your next sheet.

R. C. Shimeall,
Rector of St. Jude's.
New-York, March 2, 1847.

☞ Mr. Thomas Dunn, one of the wardens of St. Jude's Church, is the gentleman on whose authority we made the statement in our last, and who must be held responsible for its correctness.

Died.

In Poughkeepsie, on the 20th February last, Theodore Trivett, (of the firm of E. Trivett and Son,) aged 31 years.

The death of Mr. Trivett, brought on by disease of the heart, has occasioned a serious loss to the congregation and vestry of St. Paul's Church, Poughkeepsie, of both which he was an active member, and one to his immediate family, as well as to his friends generally, that will long be felt and not easily supplied. But his is the gain, seeing that he died "in the communion of the Catholic Church;" in (as we believe) "the confidence of a certain faith; in the comfort of a reasonable religious and holy hope; in favor with God, and in perfect charity with the world." T.

At Newport, on Tuesday afternoon last, Miss Margaret Champlin, youngest daughter of the late Major John Handy.

DOMESTIC INTELLIGENCE.

Connecticut.—*Relief for Ireland.*—The collection in St. John's Church, Hartford, on Sunday, the 14th ult., amounted to $145, instead of $117, as before stated.

Ordination.—The Bishop was to hold an ordination in Hartford on Sunday last, one of the regular Sundays for this purpose.

The Church in Africa.—The Rev. Mr. Hanson, a native of Africa, who was a few years since ordained deacon by Bishop Brownell, and subsequently priest by the Archbishop of Canterbury, officiated on Sunday, the 21st ult., in the morning in Christ Church, and in the afternoon in St. John's, Hartford. The subject of his discourses was the best means of civilizing and Christianizing Africa. These results he maintains are only to be attained by means of native ministers and teachers, educated in institutions on their own soil. No special plan of operations has been matured, but the Bishop of London, to whose diocese Mr. Hanson belongs, has the subject under consideration.

New Jersey—Relief for Ireland.

To the Editor of the Newark Daily Advertiser.

Riverside, February 12, 1847.

The reports of suffering in Ireland continue, and increase in painfulness. Shall we not *as Jerseymen* do something for its relief? Surely, we owe it in sympathy to our brethren, and in gratitude to God. I propose a Jersey Ship; to be chartered and freighted with the least possible delay. I would suggest that a Committee be raised for the purpose, among your enterprising merchants, and active business men, to correspond promptly with other parts of the State, and to accomplish the charitable work. I shall be glad to contribute for the purpose, One Hundred Dollars. Use this as seems best for the object, and believe me faithfully yours,

G. W. Doane.

The Gazette says:

Bishop Doane's suggestion in relation to loading a Jersey ship appears to be responded to everywhere. At a large meeting in Newark, it was resolved, that we approve of the proposition to "charter a Jersey ship, and to freight her with the least possible delay." Contributions should be forwarded to the Mayor of Newark. The Times and the Fredonian, at New Brunswick, concur in the Bishop's proposition. The Times says, "The Bishop has touched the right string."

Pennsylvania.—*Bishop Potter's late Visitation.*—We have been very kindly furnished by the Bishop with the following statement of his recent confirmations:

Feb.	5th, St. Gabriel's, Morlattin,	20
"	7th, Christ Church, Reading,	7
"	9th, St. Thomas, Morgantown,	5
"	10th, St. Mark's, Honeybrook,	2
"	11th, St. Andrew's, West Vincent,	1
"	" St. James' Dowingtown,	4
"	12th, All Saint's, Paradise,	8
"	15th, St- John's, Carlisle,	7
"	16th, St. James', Lancaster,	11
"	17th, St. John's, York,	5
"	18th, Christ Church, Leacock,	12
"	19th, St. John's, Pequea,	7
"	21st, A. M., Church of the Ascension, Phila.,	15
"	" P. M., Gloria Dei Church, Southwark,	7
		111

—*Banner of the Cross.*

Confirmation and Ordination.—On the first Sunday in Lent, February 21st, the Right Rev. the Bishop of the Diocese, administered the apostolic rite of confirmation to fifteen persons, in the Church of the Ascension, and also admitted Mr. Thomas A. Starkey to the Holy Order of Deacons.

Morning prayers were read by the Rev. Prof. George Allen; the lessons by the Rev. Thomas G. Allen. The Bishop delivered an address to the confirmed, and a charge to the candidate for holy orders. The candidate was presented by the Rev. Frederick Ogilby.

The Holy Communion was administered as usual.—*Ibid.*

Virginia.—*Ordination.*—Sunday, Feb. 7, in St. Paul's church, Richmond, Bishop Johns admitted Mr. A. B. Tizzard to the Order of Deacons. Morning Service was read by the Rev. J. P. B. Wilmer. The candidate was presented by the Rev. G. Woodbridge. Sermon by the Bishop.—*Southern Churchman.*

Theological Seminary.—The Annual Catalogue for 1846–7, of our Diocesan Seminary, just issued, contains its usual amount of statistical information respecting the Institution.

Its number of students, the present session, is *thirty-eight*, twelve of whom belong to the Senior Class, fifteen to the Middle Class, and eleven to the Junior Class. The list of Alumni contains *one hundred and ninety-seven* names: to *nineteen* of which are attached a mark, indicating that that number have deceased.

Letters for persons connected with the Seminary, and also for the "High School," and "Fairfax Institute," should be directed to "Theological Seminary P. O., Fairfax co., Va."—*Ibd.*

New Hampshire—*Confirmation.*—In Trinity church, Cornisle, on Sunday evening, Jan. 24th, 14 persons, and the next day a sick person, in private.

Massachusetts.—*Confirmation.* — Sunday evening, the 21st February, Grace Church, Boston, 6 persons. Evening prayer was said by the Rev. Mr. Butler.

Western New York.—*Episcopal Visitation.*—Bp. De Lancey visited St. Paul's Church, Waterloo, on Sunday, the 21st of February. He preached both morning and afternoon. Prayers were read by the Rector, the Rev. Eli Wheeler, who also read the confirmation preface. The Bishop confirmed *four* persons.

Fire.—We regret to learn that St. Paul's Church, Angelica, Allegany county, was destroyed by fire on the 10th inst. It was, however, insured for $1,500.

Pastoral Letter.—Dear Brethren:—The recent intelligence from Great Britain furnishes the melancholy statement of the pressing want, approaching to famine in many parts of that country, and especially in Ireland and Scotland. In the merciful providence of God, our Land abounds in plenty. Our thankfulness for it cannot better be shown, than by imparting aid to our suffering brethren. As prompt assistance is the most effective assistance, I address you in this Pastoral Letter, to recommend that, in addition to other measures which may be adopted, special collections be made in all our Churches, on *Sunday, the 7th of March*, and that the funds be immediately forwarded to Charles Seymour, Esq., Canandaigua, to be transmitted by him to the British Consul in New York, for the purchase of flour and other provisions, to be forwarded to Ireland and Scotland under his direction.

On snch an occasion it would be needless to urge you to that liberality which your own hearts and consciences will promptly dictate, and the word of God so strongly enjoins! Let us add our fervent petitions in behalf of the afflicted, that thus our alms and prayers may go up through the merits of Christ, as a memorial that we are not ungrateful for our many mercies, nor forgetful of the great God and Father of us all, from whose dispensation both afflictions and blessings come.

Earnestly commending you to His grace,
I remain your friend and bishop,
William H. De Lancey,
Bishop of the Diocese of W. N. Y.
Geneva, W. N. York, Feb. 15th, '47.

Notices.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A regular monthly meeting of the Board of Managers of this Society will be held in the S. S. room of the "Chnrch of the Ascension," in 11th street, near 5th Avenue, on Monday evening next, (8th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.
New York, March 6, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Wm. Morris, Rector of Trinity School, will preach in the course of sermons at this church, on Sunday next, March 7.

Service to commence at half-past 7 o'clock, P. M.
March 6, 1847.

☞ Rev. Professor Henry will preach in the Church of the Holy Apostles, on Sunday evening, March 7th. 1847, at half-past 7 o'clock.

New York, March 6, 1847.

DIOCESAN MISSIONS.

At a regular meeting of the Missionary Committee of the Diocese of New York, on Tuesday evening, the 16th of February instant, the following preamble and resolution was unanimously adopted:

"Whereas, the Treasury is now nearly exhausted, and another quarter's salary will be due the Missionaries on the 1st of April next: therefore,

Resolved, That the appointment of Missionaries for the coming year be for the present deferred.

Extract from the Minutes,
Thos. C. Butler, Secretary.

ST. CLEMENT'S CHURCH

Will be open for Divine Service on Sunday evenings during Lent, to commence at half-past 7 o'clock.

The collections on these occasions will be appropriated in aid of "Diocesan Missions."

First Sunday evening, February 21, sermon on "The duty of the Church in regard to her Missions."

Second Sunday evening, February 28, sermon on "The temptation of Christ in the wilderness."

Third Sunday evening, March 7, sermon on "Charity, the bond of perfectness."

Fourth Sunday evening, March 14, sermon on "Christ's miracle in feeding the multitude."

New York, February 20, 1847.

SERVICES FOR THE DIOCESE OF NEW YORK.

Having been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal services in that Diocese, where they may be needed in Churches which have not recently been visited, I hereby give notice that I shall, God willing, visit the following named places, in Kings, Queens, Suffolk, Richmond, and Westchester counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the Parishes already visited, as I can render in connection with this arrangement, or prior to the commencement of these duties, will be cheerfully given if requested. Future notice will be given of further services in other counties.

From the 21st March, to the 5th April, I shall, God willing, be in the city of New York, at No. 53 Amity street.

Monday,	April 5,	at Fort Hamilton,	at 10 A.M.
"	" "	at Flat Bush,	at 3 P.M.
Tuesday,	" 6,	at Brooklyn,	at 10 A.M.
"	" "	at Williamsburgh,	at 3 P.M.
Wednesday,	" 7,	at Newtown,	at 10 A.M.
"	" "	at Flushing,	at 3 P.M.
Thursday,	" 8,	at Manhassett,	at 10 A.M.
"	" "	at Glen Cove,	at 3 P.M.
Friday,	" 9,	at Syossett,	at 10 A.M.
"	" "	at Cold Spring,	at 3 P.M.
Saturday,	" 10,	at Huntington,	at 10 A.M.
"	" "	at Setauket,	at 3 P.M.
Sunday,	" 11,	at Islip,	at 10 A.M.
Tuesday,	" 13,	at South Oyster Bay,	at 10 A.M.
Wednesday,	" 14,	at Hempstead,	at 10 A.M.
"	" "	at Rockaway,	at 3 P.M.
Thursday,	" 15,	at Jamaica,	at 10 A.M.
Saturday,	" 17,	at Clifton,	at 10 A.M.
Sunday,	" 18,	at Richmond,	at 10 1-2 A.M.
"	" "	at Rossville,	at 3 P.M.
Tuesday,	" 20,	at Morrisania,	at 10 A.M.
"	" "	at Westchester,	at 3 P.M.
Wednesday,	" 21,	at "	at 10 A.M.
"	" "	at Eastchester,	at 3 P.M.
Thursday,	" 22,	at Yonkers,	at 10 A.M.
"	" "	at Tuckahoe,	at 3 P.M.
Friday,	" 23,	at New Rochelle,	at 10 A.M.
Sunday,	" 25,	at Mamaroneck,	at 10 A.M.
"	" "	at Rye,	at 3 P.M.
Monday,	" 26,	at Port Chester,	at 10 A.M.
"	" "	at White Plains,	at 3 P.M.
Tuesday,	" 27,	at Greenburg,	at 10 A.M.
"	" "	at Tarrytown,	at 3 P.M.
Wednesday,	" 28,	at Sing Sing,	at 10 A.M.
"	" "	at North Castle,	at 3 P.M.
Thursday,	" 29,	at Bedford,	at 10 A.M.
"	" "	at North Salem,	at 3 P.M.
Friday,	" 30,	at Somers,	at 10 A.M.
"	" "	at Peekskill,	at 3 P.M.

The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

WILLIAM H. DELANCEY,
Bishop of the Diocese of Western New York.
Geneva, February 12, 1847.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday, at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. Al the seats are free.

EPISCOPAL CHURCH.

Seats Free.

The Corporation of Trinity Church desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room*," at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository. 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings

Lot Jones, 77 Second Avenue.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

Rev. Alexander Crummell, Rector.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 23d Feb., the Treasurer has received the following contributions:

Lenten offerings of the Church at Maspeth, Queen co, N Y, $8 50; St Peter's ch, N Y, 22 55; Christ ch, Macon, Ga, 25; St James's ch, Newton, for Missions in Ohio, 9; post marked Tallahassee, for missions on the frontier, 10; weekly off-rings of St John's ch, Hagerstown, Md, half, 15; a lady of St Paul's ch, Royalton, Vt, 3; St Paul's, Hendeson, Ohio, half, 7; Mrs Douglass Gordon, Fredericksburgh, Va, 5; Trinity ch, Columbus, Ga, 50; Mr Brown, per T C B, 2; additional to the collection at Trinity ch, Washington, D C, 5 50; Christ ch, Middletown, Ct, quarterly collection, 34 25. Total, $196 80.

THOMAS N. STANFORD, Treasurer,
New York, March 2, 1847. 139 Broadway.

Foreign Missions.—Since his report of February 23d, the Treasurer acknowledges the receipt of the following amounts:—

From Brownsville, Pa, cash, for Africa, 2; Christ ch, Middle Haddam, Ct, for education, Africa, 20; S S, St James's ch, Newtown, L I, for education, Africa, 22; S S, Christ ch, Norwich, Ct, 25; a lady of Clark co, Va, for Greece, per Bp Meade, 10; St Paul's ch, Henderson, Ky, half, 7; St Paul's ch, Chilicothe, O, education, Africa, 10; St Stephen's ch, Midlebury, Vt, 3 88; do, do, for Constantinople, 2 12—6; ladies of Littleton parish, Cumberland co, Va, education, Africa, 20; tenth fund of a Western Episcopalian, per Rev Dr Tyng, 30; a family of St John's ch, Providence, R I, for beneficiary, Greece, 34; St John's parish, Hagerstown, Md, weekly offerings, 15; St James's ch, Piqua, O, 3 50. Total, $194 50.

J. SMYTH ROGERS, Treasurer,
New York, March 2, 1847. 69 Wall street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, a bundle of clothing; from R, for a trying case of sickness, $2; by Messrs. Stanford & Swords, from a member of St George's, $5.

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, March 2, 1847.

Soldier's Mission Church—Received, E Holbrook, Esq, $8; from the corporation of Trinity Church, $500. Total, $508.

In acknowledging the above donation, the subscriber would give notice that Monday, 19th April, has been appointed by the officiating Bishop in the Diocese as the day of its consecration, *provided* the Church building be then completed and fully paid for. About $550 is the amount still wanting. For that deficit the voluntary contributions of Churchmen are earnestly solicited.

On part of Committee,
John McVickar.
New York, March 2, 1847.

To Correspondents.

A full reply to certain statements lately set forth in the Episcopal Recorder in relation to Kemper College is received, and will appear in our next. It is from the pen of the Rev. W. Griswold.

We shall also have the pleasure in our next number to insert the interesting communication of the Rev. R. Cox, for which we could not conveniently make room this week.

Received, "Contributor," "U. U.," "A Layman," "L.," "X. Y.," "S.," "E.," and a communication on "Trinity Church, Columbia, S. C."

We acknowledge also the receipt of a communication not intended for publication, in relation to a forthcoming pamphlet concerning Kemper College.

"One of the late Convention" [S. Ca.] is in type, and will appear next week.

Clergy of the Protestant Episcopal Church,

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon D.D., Rev. Henry, 2d Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 2 Bond street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourne, Rev. Rowland H., Twenty-first street, between the 5th and 6th Avenues.
Brown, Rev. John C., 33 Tenth street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Clerc, Rev. Francis J., 112 Greenwich street.
Cox, Rev. Richard 14 Mott street
Crummell, Rev. Alexander, 271 Mott street.
De Koven, Rev. Henry, 69 Irving Place.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Fitch, Rev. Augustus, 15 Stuyvesant street.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Prince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Hart, Rev. A. Bloomer, 5 Mecer street.
Higbee, D.D., Rev. Edward Y., 159 Chamber street.
Houghton, Rev. George H.
Halsey, Rev. Charles H., 281 Broadway.
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Kidney, Rev. John S., 53 Bond street.
Labagh, Rev. Isaac P., 281 Broadway.
Loutrel, Rev. Alfred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev. Moses, corner of Lexington Avenue and 27th street.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev. James, 70 East Nineteenth street, near 4th Avenue.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary. Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Parker, Rev. Samuel P., 75 Spring street.
Parks, Rev. Martin P., 36 Vesey street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Powell, Rev. William, 155 Thompson street.
Preston, Rev. Thomas S., 215 Twentieth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Reynolds, Rev. Charles, 155 Chamber street.
Richmond, Rev. William, Bloomingdale.
Schroeder. D.D., Rev. John F., St. Clement's Place.
Seabury, D.D., Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 90 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 15 Stuyvesant Place.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev Foster, Fitzray Place, 28th st., between 8th and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, Rev. Dudley A., 82 Beekman street.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M., Atlantic corner of Powers street.
Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Avenue, near Fulton Avenue.
Fish, Rev. John F., 89 Henry street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Lewis, Rev. William H., 24 Myrtle Avenue.
Miles, Rev. George D.
Noble, Rev. Birdsey G., 30 Clinton street.
Rodman, Rev. Washington, 366 Atlantic street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston street.
Wyatt, Rev. Christopher B., at Mrs. Middagh's, Clinton street, near Pierpont street.

WILLIAMSBURGH.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

JERSEY CITY, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. Albert C., Grand street.
Walsh, Rev. William, at Mr. A. Curtis, Cottage Place, near corner of Grand and Graham street.

Calendar.

MARCH.

7. Third Sunday in Lent.
14. Fourth Sunday in Lent.
21. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Vrgin Mary.
28. Sunday next before Easter.
29. Monday before Easter.
30. Tuesday before Easter.
31. Wednesday before Easter.

APRIL.

1. Thursday before Easter.
2. Good Friday.—*Proper Psalms instead of the Psalms for the day.*
3. Easter Even.
4. EASTER DAY.—*Proper Anthems instead of "Venite exultemus;" and Proper Psalms instead of the Psalms for the day.*
5. Monday in Easter Week.
6. Tuesday in Easter Week.
11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter.—St. Mark the Evangelist.

Advertisements.

MOUNT WASHINGTON COLLEGIATE SCHOOL,

No. 204 Fourth street.

Fronting on Washington Square.

MESSRS. HUBBS & CLARKE, have removed their Institute to the new building they have erected for their School, on the corner of Fourth and Macdougal streets, fronting on Washington Square. The location is central and pleasant, and easy of access from all parts of the city.

A part of the house has been reserved for the residence of the family of one of the Principals. The Rooms of the School both for recitation and study, are spacious and attractive, and fitted with special reference to the health and comfort of the pnpils.

The facilities afforded for thorough Classical and Business education, as well as for juvenile instruction—courses of study—times of public exercises of the School—times of awarding Certificates and Diplomas, according to a just system of graduating scholarship and deportment—seasons and times of meeting of tho Young Men's Literary Society of the School—regulations for the extra session of study, under the care of instructors for those pupils whose parents desire it—parental nature of the government and discipline—advantages for physical exercise—terms and references, (all of which will be explained in the Circular and Catalogue about to be published,) may for the present be learned by personal interviews with the Principals. Parents seeking a place for the education of their sons are invited to visit this Institution. March 6—tf

STANFORD & SWORDS, 139 Broadway—Just Published—

English Churchwomen of the Seventeenth Century, one thick 18mo. cloth. 50 cents.

Sunday School Teachers' Companion; containing Extracts from various authors, arranged under appropriate heads, 18mo. 38 cents.

Life and Remains of Rev. Wm. Jackson, late Rector of St. Paul's Church, Louisville, formerly of St. Stephen's Church, N. Y., 1 vol. 8vo. $1 75.

Christ's Warning to Churches, with an Appendix on Apostolic Succession, by Dr. Wainwright.

Coleridge's Aids to Reflection, new edition. 75 cents.

Selections from the Fathers, for Academies and Seminaries, by Rev. Henry M. Mason, D.D. 12mo. 75 cts.

March 6.

BOARDING SCHOOL, SHREWSBURY, N. J.

Rev. H. Finch, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway; and at the Protestant Episcopal Sunday School Union, No. 20 John street. March 6—tf

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK,
10 John street,
Under the office of the Churchman.
[List of Publications.]

1. Bishop Horne's Complete Works.—The works of the Rt. Rev. George Horne, D.D., late Lord Bishop of Norwich; to which are prefixed Memoirs of his Life, Studies, and Writings, by William Jones, M.A., F. R. S., one of his Lordship's Chaplains, and long his most intimate and confidential friend. With a portrait of the Author. 2 vols. Royal 8vo., muslin, $5.
2. Same work, full bound sheep, $5 50.
3. Bishop Horne's Commentary on the Psalms. Muslin, $2.
4. Same work, full bound sheep, $2 75.
5. Bishop Horne's Discourses, Letters on Infidelity, &c. Muslin, $2 50.
6. Same work, full bound sheep, $2 75.
7. Dictionary of the Church—Containing an exposition of Terms, Phrases, and Subjects, connected with the external order, Sacraments, Worship, and Usages, of the Protestant Episcopal Church. With a special reference to the Church in the United States, by the Rev. William Staunton. 1 vol. 12mo. Muslin, $1 25.
8. Leslie on Deism, and West on the Resurrection—Containing a short and easy method with the Deists, wherein the certainty of the Christian religion is demonstrated; and observations on the history and evidences of the resurrection of Jesus Christ. 12mo. Muslin, 50 cts.
9. Sumner on Apostolic Preaching—Containing four sermons relating to the Christian Ministry. 12mo. Muslin, 50 cts.
10. Jewel's Apology—An apology for the Church of England, and a Treatise on the Holy Scriptures; with a preface, biographical memoirs, and notes, by Bishop Whittingham. 12mo. Muslin, 50 cts.
11. Clement's Epistles—A translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the first apology of Justin Martyr 12mo. Muslin, 50 cts.
12. Gibson's Letters, and Horne on Infidelity—Gibson's three Pastoral Letters, and Horne's Letters on Infidelity, and to Adam Smith. 12mo Muslin, 50 cts.
13. Sherlock's Discourses—Practical Discourses concerning Future Judgment, by William Sherlock, D.D. 12mo. Muslin, 50 cts
14. Sumner on Matthew and Mark—A practical exposition of the Gospels of St Matthew and St. Mark, in the form of Lectures. 12mo. Muslin, 50 cts.
15. Works on Episcopacy—Containing the first and second series of Dr. Bowden's Letters to Dr. Miller; Dr. Cook's Essay on the Invalidity of Presbyterian Ordination; and Episcopacy tested by Scripture. 2 vols. 12mo. Muslin, $1.
16. Jebb's Kempis—Piety without Asceticism, or the Protestant Kempis. 12mo. Muslin, 50 cts.
17. Isaac Walton's Lives—The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, &c. &c. 12mo. Muslin, 50 cts.
18. Burnet's Lives—Lives of Sir Matthew Hale, John, Earl of Rochester, &c., with an address to posterity. 12mo. Muslin, 50 cts.

☞ The preceding 12 vols., commencing with Leslie on Deism, are bound uniform, and comprise our Library of Standard Theology. Price in sets, $6.

To be continued. March 6.

NEW ENGLISH THEOLOGICAL WORKS, just imported by D. APPLETON & CO., 200 Broadway.

Rituale Anglo Catholicum, or the Testimony of the Catholic Church to the Book of Common Prayer, as exhibited in quotations from Ancient Fathers, Councils, Liturgies, and Rituals, &c., by Rev. Henry Bailey, M.A. 1 vol. 8vo., $4.

Reliquiæ Sacræ Sive, ductorum Fere Jam Perditorum secundi tertuque sæculi post christum natum quæ sapersunt, Accedunt Synodi, et Epistola canonica, Nicæno Concello Antiqiudres. A.D, codices mss, recensuit, notisque illustrarit, Martinus Josephus Routh & T. P. 8th edition, alterations, 4 vols. 8vo., $12.

A Synopsis of Criticisms upon those Passages of the Old Testament in which modern Commentators have differed from the authorized versions, together with an explanation of various difficulties in the Hebrew and English Texts, by Rev. Richard A. F. Barrett, M.A., vol. 1. pt. 1, $4.

Sermons Preached in the Parish Church of St. Mary, Lamboth, by Geo. D'Oyle, D.D., with a memoir by his Son. 2 vols. 8vo., $6.

Sermons Preached on Public Occasions, by Henry Melville, B.D. 1 vol. 8vo., $2,75.

The Hulsean Lectures for 1846, by Rich. C. Trench, M.A. Subject—Christ the Desire of all Nations, or the Unconscious Prophecies of Heathendom. 1 vol. 8vo., $1,75.

⁂ List to be continued. m61t is

MANNING'S SERMONS.

SERMONS by Henry Edward Manning, M.A., Archdeacon of Chichester, from the 3d London edition.

For sale by
STANFORD & SWORDS, 139 Broadway.

In Press—New volume of Melvill's Sermons on Public Occasions—uniform with the other volumes.

March 6.

EPISCOPAL CHURCH.

WANTED a situation as *first Soprano* in an Episcopal Church, by a lady who is *thoroughly* competent. The best of references given. Address, Mrs. A. P., 340 Bleecker street.

March 6—1t$

LITERARY CHOP, FROM THE MORAL CENTER OF THE INTELLECTUAL WORLD.

SAVANS, Transcendentalists, Hermetical Philosophers of every kind, Illuminati, Celestials, Roscicrusians, Gymnosophists, Free Masons, Odd Fellows Teetotalers, Fourierites, Shakers, Quakers, People of Piety, and men of letters generally, will give their entire attention to the following

LITERARY CHOP.

The subscriber being now settled in, and having his antique, beautiful, and most curious stock of literature fully arranged, in that sun of the heavens and light of the city, No. 146 Nassau street, would inform the whole body of the Literati, as well as all the great doctors of the occult sciences, that the doors of his temple are daily open to receive them. Here freely can they pay their devoirs to the Poets, Orators, Historians, and Philosophers of antiquity; study the *abracadabra* of the Ptolemyan epoch; refresh their souls with the manna of the Fathers of the Church, and pick the very kernal of Rabinical lore.

What an age we live in! The learning of Egypt is unfolded, the deluvian period ransacked; the lost arts recovered; the machinery by which the Pyramids were raised, explained, and the whereabouts of the ten lost tribes of Israel pointed out! The excavations lately made in Herculaneum and Pompael, together with the discoveries of manuscripts and the sacred vessels of the sanctuary in chests of bronze of the time of Solomon, lately found in the catacombs of Rome, account with the utmost satisfaction for the long lost ten tribes, and throw a flood of light on the history of a period given up in despair by the deepest thinkers and the most profound antiquarians.

It is now highly probable that Rabbinical Literature will be restored to its pristine pre-eminence; the ancient Hebrew will be the universal language, and we shall all be able to purchase our inexpressibles, &c., in Chatham street, in the orthodox vernacular of Abraham, Isaac, and Jacob. Allah Acbar! Mormonism is extinct, and the ten lost tribes are discovered! All Chatham street is excited; cheatery for the moment is laid aside, and venerable Rabbies, with beards a yard long, stand pale and aghast, wagging their chins. What an interesting people! We can now buy breeches and frocks which will not tear at the first attempt to draw them on, or dissolve at the sight of a washing tub.

"The Cheap Ancient and Modern Book Store," 146 Nassau street, is a concomitant and consequence of the new state of things. Books of all nations are there deposited. It is the resort of the astute and philosophic of all countries and creeds, and two hours sojourn in it has been known to convert the giddy and thoughtless into sedate and grave men.

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March 6—ly

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April 18—tf.

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November 14—6m

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Poetry.

THEY ARE ALL GONE.

They are all gone into a world of light,
And I alone sit lingering here ;
Their very memory is fair and bright,
And my sad thoughts doth clear.

It glows and glitters in my cloudy breast,
Like stars upon some gloomy grove.
Or those faint beams in which the hill is dressed,
After the sun's remove.

I see them walking in an air of glory,
Whose light doth trample on my days,
My days, which are at best but dull and hoary,
Mere glimmerings and decays.

O holy hope, and high humility,
High as the heavens above !
These are your walks, and ye have showed them me,
To kindle my cold love.

Dear, beauteous Death ! the jewel of the just !
Shining no where but in the dark ;
What mysteries do lie beyond thy dust,
Could man outlook that mark.

He that hath found some fledged bird's nest may know
At first sight if the bird be flown ;
But what fair field or grove he sings in now,
That is to him unknown.

And yet, as angels, in some brighter dreams,
Call to the soul, when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep.

HENRY VAUGHAN.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CIX.

It is the object of religion, not only to influence the conduct, but also, and as very essential to this effect, to regulate the heart, govern the affections, dispositions, and passions, and form the inner character. Therefore, besides providing for the right ordering of the conduct, it is replete with principles and precepts which would secure the proper government and direction of the heart and mind. The efforts and devotion of the true Christian are regulated accordingly. He strives to cultivate a *ruling principle* of love to God and man. He would fulfil all his religious and moral obligations *understandingly*, *cordially*, and *cheerfully*. He would not only discharge his duty according to his best knowledge of it, but would most solicitously endeavor to increase that knowledge, and become more and more enlightened in what is his duty. In the faith and fidelity of the Gospel, he would furnish his heart, in constantly increasing measure, with its governing principles and views.

For these ends, no exercise is more important, under the guidance and blessing of divine grace, than serious and well directed meditation, or the engaging of the mind in deep thought and close attention. The mind, as well as the body, requires exercise for its health and vigor. If the active faculties with which it is endowed are neglected, it becomes enfeebled and morbid : if they are not properly directed, it becomes depraved.

This meditation, or deep and patient thought and study, directed towards the wonders and laws of nature, towards moral, metaphysical, and mathematical truth, and towards classic lore, has been the means of enlarging, ripening, and strengthening the human intellect, into ability for producing the prodigies of learning and science, which, in various ages, have astonished and enlightened the world. And whence have we derived the inestimable good to man, individually, and in every social relation, of the powerful defences, and ample illustrations, of our holy faith, which have been drawn from the depths of sacred learning ? From God's blessing on that meditation, deep thought and careful study, which, dwelling on the gracious covenant of God with man, its truth, its nature, its conditions, and its glorious objects, excited by devotion, enlivened by zeal, and controlled by faith and love, and by sound and enlightened intelligence, finds *there* ample range and subjects for thorough exercise. And it is a familiar truth that on any subject, and in any degree, useful learning can be attained only as far as the mind is thus exercised.

Meditation, as an ordinary Christian employment, under that divine guidance which is promised to the faith and piety of the Gospel, dwelling on the revealed will of God, its truths and requirements, and elevating the thoughts from low and worldly, to exalted and spiritual subjects, from time to eternity, from earth to heaven, from the creature to the Creator, imparts vigor to the Christian life, gives correct apprehension of its duties, and contributes largely to the securing of its salutary influence, and the experience of its succors and consolations. The frequent discharge of this duty tends to preserve the mind unhurt by the pursuits and pleasures of the world, and to keep alive that spirit of true faith and devotion, without which the most exact performance of religious exercises can be neither acceptable to God, nor productive of satisfaction to the worshipper. It is essential to that uniform and pervading influence of religion over the heart and life, whence only a consistent Christian character and deportment can be expected to flow, and the enjoyment be realized of resignation and tranquility in suffering, and of evangelical preparation for death. A stranger to this holy exercise, the mind is in great danger of being wasted in frivolity or debased by sensuality, having its powers perverted to injurious purposes, or sunk in inaction.

Religious meditation is among the duties proper to the Church's holy seasons, especially that through which we are now passing. Its topics should, of course, be furnished by the Scriptures. The diligent study of these in private, diligent attendance on the public use, reading, and exposition of them in the services of the Church, and the devout surrendry of our hearts to the principles and spirit which those services imbibe from the Scriptures, will, through the promised blessing of the Holy Ghost, fit us for meditation, and furnish therein the most interesting and profitable themes. Among these, and probably embracing every particular in the wide range of subjects which the Gospel opens, may be named God—Ourselves—Our Duty—Our Conduct—Death—and Our Eternal Destiny.

With profound and awful reverence we should meditate on Him who is the Great First Cause of all things ; who never began, and will never cease to be ; whose omnipresence leaves not a space in the universe unfilled by Himself ; whose omniscience leaves not the smallest object, or the minutest operation, of mind or matter unobserved by Him ; and whose omnipotence is equal to the creation, the control, and the destruction of all things.

We should meditate on the evidences of divine power and wisdom exhibited in the works of creation. The sun, the great centre of light and heat and motion to a system of revolving worlds ; the moon and stars, moving in silent brilliant majesty through orbits of amazing compass, with a regularity reducing their revolutions to the utmost exactness of human calculation ; the productions of earth, air, and sea, and the endless phenomena of vegetable and animal life ; and especially the nature of man, the most distinguished of God's sublunary works, uniting in himself the animal life which makes him one of the terrestrial creatures, with the spiritual and intellectual properties which ally him to celestial beings—These effects of God's creative power we should love to embrace in the frequent meditations of our hearts.

And when our attention is arrested by the destructive influence of Jehovah's power which is seen in the storm, the pestilence, and the famine, the earthquake, the inundation, the volcano, the lightning's blast, or the ravages of that mighty element which quickly reduces to smouldering ruins the stateliest edifices, and the cherished abodes of domestic bliss and comfort ; our hearts should rise in meditation from these dread instruments to Him who wields and controls them. As *His*, too, we should regard the license given, and the power allowed, in wars and persecutions and other outbreaks of the wrath of man, and of the bad passions of his nature. All these things should fill us with reverence and godly fear of Him who holdeth the reins over all the elements and combinations of both the natural and moral world, and turneth them whichsoever way He wills.

Very delightful to us should be meditations on the blessings of nature and providence which we are allowed to enjoy. In our creation, and means of subsistence, comfort, and pleasure ; in our domestic and social enjoyments ; and in the protection and preservation that we have experienced in sickness or danger, the guidance in difficulties, and the deliverance from peril and suffering ; we should see and own the blessings of a kind and good Parent, and let our hearts dwell on them in holy meditation, until they burn within us, and gratitude, love, and devotion engage all their powers, and bring in the soothing, cheering, happy influences of hope and trust.

Such themes of meditation are afforded by the Book of Nature ; but higher and better those presented by the Book of Inspiration. To contemplate God as One in Essence, but at the same time subsisting in an Eternal Trinity of Persons ; to see here, in the very threshold of Gospel faith, a truth, established indeed by the greatest strength of evidence, and invaluable in its practical bearings, yet of inscrutable mystery to man's comprehension ; how must it fill our minds with humility and awe ! Verily our God is a God that hideth Himself ; and therefore we will not pretend that our meditations can by searching find Him out ; but, as rather behoveth us, we will draw from their humble dwelling on His revelations of Himself, as confessedly *past* finding out, perpetual motives to our becoming more humble, more reverential, more docile.

We should meditate on this Holy, Blessed, and Glorious Trinity, in His wonderful work of our redemption and salvation—the Son, by taking the human into His divine nature, making atonement for the sins of men—the Father accepting the atonement as a full and perfect satisfaction to His holiness and justice for their demands on our guilty world—the Holy Ghost, by His regenerating, renewing, sanctifying, directing, and aiding influences, enabling men to avail themselves of this infinite love, and thus be saved through Christ eternally.

That the gratitude, love, and devotion thus induced may wax warmer, and have their best influence on our hearts and lives, we should follow, in our meditations, God the Son, our gracious Redeemer, through the steps of His most holy life, in the discharge of His mediatorial functions ; see the purity of that course wherein He left His followers a perfect example of godly living, and by its merit, as obedience to His Heavenly Father's will, purchased for them divine grace and favor ; watch the sufferings which were the penalty of transgression that He undertook to pay in our behalf, the cruel mockings with which His deeds of power and love were received, and the extremity of trial to which He was brought when His work was about to be finished ; how He was wounded for our sins, and bruised for our iniquities ; how the chastisement of our peace was upon Him until, for the extremity of His anguish, His blood dropped from Him ; until His soul was exceeding sorrowful even unto death ; until the last ray of comfort was withdrawn, and even His God forsook Him ; and until, sinking under the accumulated weight of His sorrows and His sufferings, He bowed His head and gave up the ghost. Here the Christian's meditations should be often fixed. On the cross is suspended the Victim slain for him. By that sacrifice divine justice is appeased ; it revokes the awful penalty ; and mercy extends the offers of pardon and acceptance. Meditation should frequently dwell on the exceeding blessedness of having such a God ; who, when no created being could procure for us salvation, spared not His only begotten Son, but gave Him freely, that we might, through His mediation, be pardoned, and restored to everlasting favor. And when we consider the cardinal Gospel truth, that the full benefit of the mysterious love thus exercised can extend to moral agents only by their compliance with prescribed conditions, we should also meditate on the awful extent of guilt and danger that must be attached to the ingratitude of not complying with such conditions ; on the extremity of that just wrath of God against sin, which could accept of no atonement but the sufferings and death of His own and only Son ; and on the consequent horrible punishment of rejecting this gracious counsel of God against ourselves.

That we may experience the practical benefits of meditation, we should often call home our thoughts, and fix them upon ourselves—as we are by nature, and as we are by grace. Not that nature which was man's first estate, but the fallen nature entailed upon us by sin ; which is "very far gone from original righteousness, and inclined to evil ;" which has covered us with guilt, and exposed us to God's everlasting wrath ; wherein we have no power to avert that wrath, and no means of obtaining the divine favor ; and which, consequently, if left to itself, must inevitably hurry us on from sin to sin, until it sinks us under sin's eternal consequences.

Such thoughts of our nature, enforced alike by its own promptings and by the word of God, must, if seriously and candidly cherished, imbue our meditations with deep humility and self-abasement, with lively contrition, and with an awakening apprehension of the awful doom that must be the consequence, unless we are rescued by the unmerited mercy of God.

That mercy has been exercised, and presents our state *by grace* as a subject of thankful meditation. At the awful depth of depravity into which our nature was cast by its forfeiture of original righteousness, and of the covenant relation to God which was the source of all its privileges and blessings, He viewed it with the eye of relenting pity. For the heavenly inheritance lost by the fall, He willed that man should again be a probationer. To this end, the scheme of redemption through a Divine Mediator was formed in the mysterious counsels of the Trinity. Through that, man was again raised to a state of trial for heaven, and enabled so to use his moral agency as to attain to that glorious reward. Preventing grace is given, that he may choose that way of holiness which leads to everlasting felicity. He is again received into covenant with his God, wherein great and precious promises, embracing all that is connected with his spiritual and eternal welfare, are pledged to him on merciful conditions ; the directing, renewing, aiding, and sanctifying influences of the Holy Ghost are imparted, to enable him to perform the conditions ; means are provided, the devout use of which, in faith, has promise of these influences ; by allowing to the faithful the benefits of the Redeemer's meritorious righteousness, their own perfect obedience, of which they are incapable, is graciously dispensed with, and instead thereof, their earnest and sincere endeavors to work out their salvation have promise of success ; mercy is provided, to pardon all the sins and failings of which we heartily repent ; and a prevailing intercession at God's right hand is perpetually offered in their behalf who look with true and living faith to Him who offers it. To such, meditation on this our state of grace will bring comfort in all the troubles and trials of life, and relief in all spiritual anxieties and cares ; and will point to a way of pleasantness, and path of peace, through this rough and checkered world, to the heavenly inheritance that lies beyond.

To these meditations be the penitent often drawn, when the grievous remembrance and intolerable burden of his sins fill him with longing for deliverance ; and the anxious striving Christian, who would know where lies the good path, and how his heart and mind and soul and strength can be turned towards it, and willingly and cheerfully given to faithfully walking therein ; and the mourning Christian, who, called to trying experience of the sorrows of life, would realize therein a Parent's loving chastisement, and a kind and merciful discipline for an end fraught with the perfection of beatitude and joy.

But they have no part nor lot in these privileges and consolations, who treat with disregard, or as a matter of but light concern, the inestimable love of God in the redemption of the world, and by refusing the appointed way and means of enjoying the blessings of that redemption, reject the pardon, justification, and salvation offered them. Most seriously therefore does it behove us to meditate on our *duty*. This is unfolded to us in the Holy Scriptures. They point out our duty to God, as the creatures of His hands, and the objects of His redeeming grace and mercy ; to our fellow men, in all the relations in which we stand to them ; and to ourselves, as probationers for eternity, on whom, under the Gospel scheme of divine love to moral agents, depends their own everlasting happiness or misery. It therefore most seriously behoves us to study the Holy Scriptures with devout and earnest attention, with constant faithful prayer for divine guidance and blessing, and with diligent heed to the helps to a right understanding of the same which the Church furnishes in her holy services, in her pastoral instructions, and in the stores of sacred learning which have been laid up by the enlightened intellects, the holy experiences, and the devotional exercises, of her good and faithful ministers and members. God's word pronounces him blessed whose "delight is in the law of the Lord, and" who meditates therein "day and night." There are wonders in that law, a depth of wisdom, a purity of precept, and an excellence and sufficiency, that cannot but draw every reflecting person into admiration, love, and observance. The more we meditate therein, the more we shall find it adapted to our needs, and calculated to make us good and happy.

In immediate connexion with meditations on our duty, should be those on our *conduct* ; in other words, *self-examination* ; which may be safely pronounced the most essential in the whole circle of religious exercises ; for it is the most powerful ordinary means of the faithful discharge of every other, by keeping the mind intent on duty, and watchful in its prosecution. It should be exercised on our actions, words, and thoughts. All should be compared with the strictness, purity, and integrity of the divine law. Every night the course of the preceding day should be thus honestly and seriously reviewed. The weekly fast of Friday, and the Church's other appointed days of humiliation, particularly the solemn season now in progress, should be times of special application to a general strict examining and judging of ourselves.

We should, lastly, often meditate on death, and our eternal destiny.

That we are not to remain here forever, but are rapidly passing through this life to another which is unending ; that in that other life there will be but two states, happiness and misery eternal, in one or other of which our lot will be cast, according to the use we make of our probation here ; and the utter uncertainty how soon death will put an end to that probation forever, are considerations on which our minds should often and most seriously dwell ; and of which we should never suffer ourselves to be forgetful ; for in the very moment of forgetfulness, and it may be, of being consequently drawn into ungodly ways, we may be called to our great account.

In this duty of religious meditation, a serious and reflecting mind will find many opportunities of engaging. It is well adapted, indeed, to mingling with every other duty, and thus turning to profitable account every engagement to which our station in life calls, and every enjoyment which our holy faith allows. Times of solitude and retirement, too, occur to all ; and should often, and especially on the Church's holy days and seasons, be sought by all. Then, as a preventive of the intrusion of such thoughts as may be injurious to the Christian character and hopes, the mind should be given to those meditations which will strengthen its virtuous and devout affections, and shed a holy and happy influence over the character. The curtailment of attention to worldly things, and self-denial of worldly indulgences, which the church expects on her days of abstinence, should be made to minister to the retirement and spirituality which are proper for special periods of meditation and devotion.

Our meditation on God's word, rightly directed, will bring no truth more powerfully to mind, than that for the faithful and profitable discharge of every Christian duty, and therefore of this, we indispensably need the aiding and directing influences of divine grace. These, then, we must diligently seek in all the appointed ways, and cordially and unreservedly yield ourselves to them. Then the meditations of our hearts, acceptable to the Lord, our strength and our Redeemer, will also, by His blessing, be eminently conducive to our spiritual and eternal interests. They will be a means of saving us from dissipating our thoughts and affections on the things of time and sense, and elevating them to those high and holy objects which ennoble the mind, and prepare it for perfection in a better world.

B. T. O.

From the True Catholic.

TABLE TALK ON THE FATHERS.

That there should be what is called Patristic Greek and Latin, is certainly no wonderful thing. How could it be otherwise ? We see the case continually paralleled. New metaphysical inquiries, or even new methods of managing old ones, involve a new language. So do diplomatic and commercial relations between nations, and a vast variety of other things beside. So with the Fathers : they had an entirely new set of ideas and truths to communicate to men and therefore they must of necessity have new words also, and use old ones in new acceptations. This is the plain view of the matter ; and any man can see that it detracts therefore nothing at all from them, that they did not write classical Greek and Latin. Neither does it by any means follow, that their style was without force or power. Lactantius, Minucius Felix, and Sulpicius Severus, wrote with classical elegance indeed : but are their works the most powerful and moving among those of the Fathers? By no means. Walter Scott somewhere speaks of the grand gothic march of the Latin Hymns, which he prefers to classical metres ; the same sort of remark applies to the eloquence of many a Latin Father.

Yet this depreciation of the style of the fathers, and contemptuous way of comparing it with classical models is easily accounted for.—It would seem to have begun with that permanent revival of classical learning, which took place in the beginning of the fifteenth century ; and it was carried on by Laurentius Valla, and the school of the Medici in Florence. Thus originating, it was easily taken up and continued in Protestant Germany. And this, by the way, is not the only case in which evil tones and tempers, originating in the Roman Communion, have been afterwards considered the legitimate fruits of Protestantism.

Now, of course, the question is not whether the Fathers wrote pure Greek and Latin : certainly they did not, if by pure we mean classical. But the question is as to the power, the real eloquence of what they did write, pure or impure, classical or barbarous. Fleury speaks much to the point. "We ought not," he says "to imagine that the Fathers are less eloquent, because they do not speak Greek and Latin, with as much purity as the old orators. St. Paul speaking in semi-barbarous Greek, could prove, convince, arouse, and be by turns terrible, loving, tender, and vehement. We must distinguish eloquence from style ; for the latter is only as it were the bark. Whatever language one may speak, and how badly soever it may be spoken, still he will be eloquent if he chooses the best reasons, and gives them good arrangement, if his images are lively and his figures proper. His discourse will not be less persuasive, but only less agreeable. Neither ought we to compare the Fathers if we would do them justice, with Demosthenes or Cicero, who lived so long before. We would rather compare them with the eminent of their own times ; St. Ambrose with Symmachus, and St. Basil with Libanus. And what a difference will be found! How solid and how natural is St. Basil! How vain, and puerile, and affected is Libanus! Certainly St Chrysostom is not so consise as Demosthenes, and he lets his art be seen more frequently. But at bottom his method is quite equal. He knows when to speak, and when not ; what to say when he does speak ; and what emotions to soothe or to arouse. We find an instonce of this in the affair of the statues. He remained seven days in silence, and interrupted the course of his homilies at the arrival of the Emperor's commissioners. When he began to speak, it was by commiserating the grief of the aflicted people, and some days elapsed before he resumed the ordinaro exposition of the Scriptures. In this consists the orator's great art, and not in making merely a graceful transition, or a personification. So, too, when St. Augustine wished to abolish the *agapae*, on account of their abuse, he preached for two days numerous sermons ; while he was applauded, he felt that he was accomplishing nothing : when his hearers began to weep, he began to hope ; and he perservered till he had gained his end. So also, St. Ambrose, under the persecutions of Justin, consoled and encouraged his people, and retained them in their obedience. For that he knew how to adapt his words to the subject, the occasion, and the disposition of the hearer. The ancients defined an orator to be a good man who knew how to speak. In truth the confidence of the hearer, is half the speaker's persuasion. The evil minded, and the artificial peaker, is not heard, or if heard, is distrusted. To hear with a good will, we must feel not only that there is knowledge, but good intention also. And if this be so, to what may not such bishops persuade as we have named ; of such tried holiness, such known capacity, such high authority. They need but open their lips, nay they need only shew themselves. And who can stand before them, when to their authority, they add unwearied attention to the needs of their flock, increasing industry in winning souls ?"

I do not know that any thing need be added to this passage, about the style of the Fathers. It is very suggestive ; and with this remark I leave it.

Deferred Foreign Items.

A note to the Lecture of Dr. Hook, delivered at the Church Institution at Leeds, contains the following remarks on Dr. Pusey's series of devotional books—

"In the reprints of Roman Catholic books of devotion by Dr. Pusey, there is not sufficient caution in this respect. Notwithstanding the care of the excellent editor to extract the peculiarities of Roman doctrine, they tend evidently to encourage a Roman Catholic style of devotion. The author took the liberty of expressing his sentiments upon the subject to Dr. Pusey after his first publication. Dr. Pusey's notion of the liberty given him by the canon of 1571 is at variance with that common-sense view of the question taken by Dr. Waterland, and quoted in this lecture. We may not go to the Fathers, exercise our own judgment as regards their teaching, and then pass judgment upon the Church of England, or constrain her formularies to consonance with our own notions of primitive theology ; relying thus, in fact, on our private judgment. We should start with our formularies ; we should suppose that they are right, and, in studying the Fathers, take them for our guide, upon the ground that they are based on the decision, not of one learned or pious man, but of many. It is clear that phrases used by the Fathers before the Nicene Council, though quite capable of an orthodox meaning, which is their right meaning, because they were used by orthodox men, would, nevertheless, be inexpedient at a time when the doctrine of the Trinity had been more clearly defined. Before heresies exist, our expressions are lax, because they cannot be misunderstood ; when terms have been applied to express a sense which we repudiate, we become more circumspect in the use of them. Terms used by the Fathers with reference to the Eucharist could not be used with propriety at a period subsequent to the introduction of the medieval error of transubstantiation. The question is not as to words, but as to the fact, whether the Fathers believed as we do. It that be granted, then it is surely more safe to adhere to the terms adopted by our Reformers when repudiating the medieval error, than to terms orthodox at the time, but misunderstood and misapplied by Romanists. These observations are applicable to the use of Romish phraseology in other respects ; instead of seeking to adopt it, we should prefer what is Anglican.

Jeremy Taylor, like Dr. Pusey, made use of Roman Catholic books of devotion. But he corrected these by our formularies, and so Anglicanised them ; Dr. Pusey corrects them by what he calls the primitive church ; meaning thereby what Dr. Pusey regards as such. The process is entirely different, and the result can hardly be the same."

A Biography of Bishop Jeremy Taylor, by the Rev. R. A. Willmott, is warmly commended by Church papers. We give the following passage on the style of Hooker :—

"From no predecessor or contemporary did Hooker derive those harmonious cadences, those sentences, so compact, and those learned idioms, that continue to charm the ear of the scholar. He built up our didactic prose, as Shakspeare created our drama. Puttenham had accurately defined style to be 'a constant phrase, or tenor of speaking and writing, extending to the whole tale or process of the poem or history, and not properly to any piece or member of it.' This is the style of Hooker ; it is uniform. Whence did he obtain it ? Gray proposed an inquiry to Nichols, whether style in one language might be acquired through familiarity with polished writers in another, whether Middleton could have drawn his classic eloquence from Cicero. The Polity of Hooker might have answered the question. Cicero was his model. If the construction of his sentences be carefully examined, the imitation will be perceived. The Greek, and especially the Latin writers, sought to impart to prose a harmony, equivalent, although not similar to, that which distinguished their verse. It is impossible to read a page of Cicero or Livy without becoming sensible of this arrangement. Tacitus has it in a different manner. The French writers, particularly Bossuet, copied the antique with great success. Hooker caught the cadence from Cicero ; and if the following noble passage be compared with almost any page of the Latin writer's philosophical works, the resemblance will be apparent ; 'Dangerous it were for the feeble brain of man to wade far into the doings of the Most High, whom, although to know be life, and joy to make mention of his name ; yet our soundest knowledge is to know, that we know him not, as indeed he is, neither can know him ; and our safest eloquence concerning him is our silence, when we confess that his glory is inexplicable, his greatness above our capacity and reach.' In this sustained majesty of utterance the charm of Hooker resides. Taylor has flushes of imagination more changeful and lovely ; Hall breathes sweeter strains of descriptive elegance ; South sparkles in brighter epigrams ; Barrow sheds more brilliant flames along the links of his argument ; but Hooker alone preserves his dignity unviolated. It was doubtless this uniformity of style, reflected through a Latin translation, that drew from Clement VIII. the celebrated exclamation—'This man, indeed, deserves the name of an author. His books will get reverence by age, for there are in them such seeds of eternity, that, if the rest be like this, they shall endure till the last fire shall consume all learning.'"

ST. ANDREW'S, MARYLEBONE.—The first stone of this Church was laid about a twelvemonth since, and it is expected that the building will be consecrated on the 28th inst.

The following description is from the *Builder*, which gives a well executed wood engraving of the Church :—

"The style is early perpendicular. The length of the Church, inclusive of the chancel, is 78 feet, the breadth from north to south 65 feet, and the height of the nave 55 feet. The whole is built of Whitby stone with Bath stone dressings. Within, columns and arches (bearing a clerestory) separated the nave from a wide aisle on each side. The roofs are open, stained dark oak. The pews, low and without doors, are similarly stained, and varnished. A stone pulpit is attached to the first column next the chancel, on the south side. On this same side, in the wall of the chancel, are two handsomely sculptured sedilia. A large five-light window occupies the east wall of the chancel, with stone screen beneath it, with panels to receive the 'commandments.' The chancel is paved with encaustic tiles, and the rest of the Church with the black and red diamonds from the potteries.

"There are galleries on three sides of the Church, but being kept behind the main pillars, and carried on separate uprights, and stopping short at some distance from the east end, they do not interfere with the general design. The organ stands on the floor under a window, at the east end of the south aisle : and behind it there is a robing-room.

"The font stands at the west end of the nave. It is an octagon, with a bowl of the full size of ancient fonts. The sides of the octagon contain the symbols of the four Evangelists ; the lamb ; the symbol of the Holy Spirit ; the sacred monogram, and a cross.

"Mr. Myers was the builder, and has earned credit by the manner in which the works are executed.

"The contract was undertaken for 7,000*l.*, exclusive of extra foundations, the architect's commission, and clerk of the works' salary. This was for the *bare* building.

The ornamental work, including the oak reredos, on each side of the chancel to separate it from the aisles, sedilia, carved chancel seats, and the font already described, were the special gift of friends, designed by Mr. Pugin and others, and will cost between 400*l.* and 500*l.* ; besides which there is the cost of the warming and ventilating apparatus, the gas-fittings, the bell, the organ, plate, and furnishing the vestry ; which will probably amount to 900*l.* more.

"For the last of these items there yet remains a sum of 500*l.* to be collected. The Church will accommodate 1,200 persons ; all the sittings will be free of rent charge, but for the *exclusive* use of the inhabitants of the district parish of St. Andrew, it being the wish of the Incumbent, the Rev. Thomas Mount Fallow, A. M., that the inhabitants of a town parish should be similarly circumstanced, as regards seats in their parish Church, with the inhabitants of a country parish. This is, we believe, the first of the new parish Churches in London built on this principle.

"Towards the cost of erecting this building the Parliamentary Commissioners granted 600*l.*, and the Incorporated Society 900*l.* ; the rest of the money has been raised by the voluntary contributions of the parishioners of St. Marylebone, and it is hoped there will be no difficulty in obtaining the 500*l.* still required.

"The east window is to be filled with stained glass, to be designed and executed, without regard to expense, by Mr. Pugin.

"We cannot hesitate to award considerable praise to Messrs. Daukes and Hamilton, the architects, (now separated,) for this design, difficulties having been successfully met, and indeed rendered into advantages.

"Thus, in the entrance front, occurring as it does in a part of the street not running directly north and south, in order to place the Church east and west, the line of the front does not range with the line of the houses, but is set back at the northern end, by which means room is obtained for the boldly projecting buttress against the tower, and a picturesque effect is produced. The door in this buttress, and the introduction of a stairs' turret at the southern angle of the tower, greatly aids the appearance."

THE TRIAL TRIPS WITH THE OVERLAND INDIAN MAIL.—The first moiety of the six trial journeys arranged by the British Government for the conveyance of the Indian despatches through Germany is now completed ; and it will not be considered inapposite to take a comprehensive survey of the events of those journeys, and to glance at the further consequences that may result from them.

The ordinary consideration of this subject, as an interesting competition for the honor of the greatest celerity, as an adventurous, neck-or-nothing "steeple-chase," is equally absurd and incorrect. As regards England, the object is nothing less than the securing of a second route,—one at least equal in point of celerity to that through France, in the event of a political quarrel with the latter country ; as regards Germany, the restoration of the old middle-age, Venetian-Hanseatic commercial road,—the construction of a new public road along the banks of the Rhine, over the Alps, to the Adriatic Sea and the East, and also the freedom from useless intermediate traders ; as regards Holland, a more direct and rapid connexion with its East Indian colonies ; and as regards Belgium, and the western and southerly part of Germany in particular, a most important conveyance of goods, passengers, and letters, which is already increasing in importance. We can assure our readers, from the best sources, that the English Government and the East India Company are perfectly satisfied with the results of the trial trips hitherto undertaken with reference to Germany ; and their zeal for this line is far more increasing than diminishing.

The Cracow affair, far from restoring the *entente cordiale*, has only served to show that a fissure has been rent between the two Cabinets by the Spanish marriages, which cannot be filled up again by all the opposite arguments of the public organs on both sides.

The English statesmen are determined to command a second continental postal line "at any price," and they will assuredly call it into existence, no matter whether *via* Trieste, Ancona, or Brindisi. Hitherto, all the facts have told in favor of Trieste, where the Austrian Lloyd has so powerfully united its efforts to those of Waghorn, and is, moreover, perfectly prepared to offer all the pledges of a regular service.

Unfortunately, however, the unhappy idea seems to be cherished in Vienna of conducting the overland route through the capital, and the construction of the Bruck and Salzburg road seems to be rejected altogether (?) The establishment of the Trieste route may be wrecked in this opposition alone, but on no other obstacles. Switzerland and Naples receive the project with open arms, and the railroads just decreed by the Pope will help the undertaking amazingly. Austria would then have once more to regret that she had not embraced it at the right time, but opposed to the unalterable geographical features of the country a centralization mania in this case utterly impracticable.

We hope, however, that the energy and tact which have hitherto been manifested in the execution of the great state roads by the genial Baron Kubeck will not abandon him on this occasion, and will point out to him right speedily the only way in which the carrying into effect of the beautiful idea of an Austro-Indian commercial road is possible.

Here we will lay before our readers a correct summary of the three trial trips hitherto attempted, together with the preliminary trials, from which it is clearly to be seen how the sea and land journeys of the French and the Waghorn couriers were effected :—

PRELIMINARY TRIALS.

France.—From Alexandria to Marseilles, 190 hours ; from Marseilles to London, 85 hours—total, 275 hours.

Germany.—From Alexandria to Trieste, 156 hours ; from Trieste to London, 99 3-4 hours—total, 255 3-4 hours.

FIRST TRIAL TRIP.

France.—From Alexandria to Marseilles, 196 hours ; from Marseilles to London, 79 hours—total, 275 hours.

Germany.—From Alexandria to Trieste, 130 hours ; from Trieste to London, 107 hours—total, 237 hours.

SECOND TRIAL TRIP.

France.—From Alexandria to Marseilles, 152 hours ; from Marseilles to London, 77 1-2 hours—total, 229 1-2 hours.

Germany.—From Alexandria to Trieste, 133 hours ; from Trieste to London, 120 1-2 hours—total, 253 1-2 hours.

THIRD TRIAL TRIP.

France.—From Alexandria to Marseilles, and from Marseilles to London, 246 hours.

Germany.—From Alexandria to Trieste, 156 hours ; from Trieste to London, 97 hours—total, 253 hours.

Total of the above Trips.—France, 1,025 1-2 hours ; Germany, 999 1-4 hours.

The average gives, for one journey, 256 3-4 hours on the French, and 249 3-4 on the German line ; and, if the preliminary trips are excluded, 250 1-6 for the first, and 247 5-6 for the second.

If it be further considered that the Ariel sailed 12 knots an hour, and the Ardent seldom upwards of 10, and very often only 3 knots,—which will be taken into due consideration by those acquainted with the subject —as the object is not a competition between two wholly unequal vessels, the superiority of the German route cannot remain doubtful another moment ; and every German heart will rejoice that it is a general cooperation for so noble an object which hoists the standard of Germany, and enables it to float on high in this hard contest, whilst the constantly increasing force of the well-exercised disputants promises a certain victory.—*Augsburgh Gazette.*

IMPERFECT BAPTISMS IN POSEN.—The question of the validity of baptism, administered by Protestant Pastors, has just raised, in the Grand Duchy of Posen, a criminal inquiry against a Catholic Priest, who habitually repeats baptism conditionally to children presented to him *ad hoc* by Catholic mothers. A Protestant Minister donounced him for this act, which he considered an insult to his Church, and to the Government of the province, which, after having heard a number of witnesses to prove a fact already acknowledged by its author, sent information of the case to the Archbishop of Posen. The accused Priest declared to the civil authorities that, in what he had done, he had followed the directions of the Church, according to which, in case of legitimate doubt of the validity of a baptism, it is imperative to reiterate it *conditionally* on persons belonging to his communion, without this act implying contempt for any other Church.

On this subject, the Catholic Priest declared having himself seen several Evangelical Ministers administer baptism, by simply laying on the head of the child three fingers dipped in a little water, presented in a plate, so that the skin of the heads of children, born with hair on them, was not touched by the water, the baptism, therefore, was at least very uncertain, according to Catholic doctrine : disavowing every intention of insult, and referring simply to the teaching of his own Church, which made it to him an imperative point of conscience.

The question is thus presented to the Prussian Government under a very different form ; for it cannot condemn a point of doctrine formally defined and taught by a Church which is merely not tolerated, but legitimately established in the kingdom ; and, if it does not forbid this practice, it confesses, or at least implies, that that of its established Church is blameable, and that the greater part of its Protestant subjects may probably never have been baptized, and consequently are not Christians.

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